Meditations
for
Passion Week

LIBRARY OF CONGRESS.
BT430
Chap. ..... Copyright No. .....
Shelf G75
UNITED STATES OF AMERICA.

3094.D.

MEDITATIONS

FOR

PASSION WEEK.

BY

REV. E. GREENWALD, D.D.,

PASTOR OF THE EVANGELICAL LUTHERAN CHURCH OF THE HOLY TRINITY,
LANCASTER, PA.

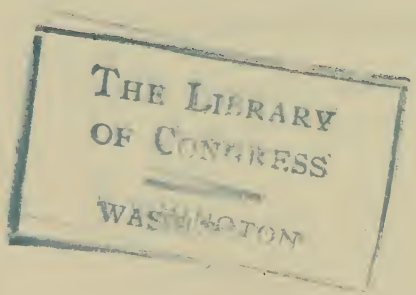
PHILADELPHIA:
THE LUTHERAN BOOKSTORE,
117 N. SIXTH STREET.
1873.

BT430
.G75

Entered according to Act of Congress, in the year 1873,

By E. GREENWALD, D.D.,

In the Office of the Librarian of Congress, at Washington, D. C.



Sherman & Co., Printers.

PREFACE.

THE Lectures here presented to the reader were delivered by the author, in the regular discharge of pastoral duty, to the members of the Church of the Holy Trinity, during Passion Week of the year of our Lord 1868. He used the Order for Passion Services, prescribed in the Liturgy of the Ministerium of Pennsylvania, as the basis of the course of Lectures. Many of the Prayers he has translated from Dieffenbach's Haus Agende. In this Order, the narratives of the Four Evangelists are brought together, the one supplying what is omitted by the others, and thus a connected and complete history of our Lord's Passion is presented. His method consisted in the simple reading of the connected history, and then deducing its lessons. His aim was to awaken a devout feeling in the breast, to strengthen faith, to enkindle love, and develop the practical religious life of the Christian. As the Lord's Supper

is usually administered in our churches on Easter, at the close of the Passion services, these services are admirably adapted to prepare the mind and heart of the communicant for the worthy and profitable partaking thereof. This end was kept steadily in view in the preparation and delivery of the Lectures. They are sent forth with the fervent prayer that they may serve to quicken, in the breasts of the members of our churches, the spirit of true evangelical devotion, and glorify the name of our dear Lord and Saviour Jesus Christ.

E. G.

Lancaster, Pa.,
August 1st, 1872.

Meditations for Passion Week.

THE FIRST SERVICE.

Dearly Beloved:

Let us hear the first part of the Passion History as related by the several Evangelists, which is as follows:

John xi:47–53. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation. And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scat-

tered abroad. Then from that day forth they took counsel together for to put him to death.

MATT. xx: 17. And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them (LUKE xviii: 31–34), Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

JOHN xii: 1, 2. Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper (MATT. xxvi: 6) in the house of Simon the leper (JOHN xii: 2), and Martha served: but Lazarus was one of them that sat at the table with him. MARK xiv: 3. As he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head (JOHN xii: 3–6), and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred

pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. MARK xiv: 4, 6–9. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

JOHN xii: 12. On the next day (MATT. xxi: 1–7), when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought

the ass, and the colt, and put on them their clothes, and they set him thereon. JOHN xii: 17. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. MARK xi: 8. And a very great multitude spread their garments in the way (MATT. xxi: 8, 9): others cut down branches from the trees, and strewed them in the way; and they that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

LUKE xix: 39–44. And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

MATT. xxi: 10–13. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus

the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. LUKE xx: 1, 2. Then the chief priests and the scribes came upon him with the elders, and spake unto him, saying, Tell us by what authority doest thou these things? or who is he that gave thee this authority? MARK xi: 29. And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. LUKE xx: 4–6. The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. MATT. xxi: 27, 28. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. But what think ye? MATT. xxi: 33, 34. There was a certain householder which planted a vineyard, and set a hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near (LUKE xx: 10), he sent a servant to the husbandmen, that

they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. MARK xii: 4–6. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well beloved (LUKE xx: 13–15), then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. MATT. xxi: 40–44. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. MATT.

xxiii : 37–39. O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Matt. xxi : 45, 46. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude (Mark xii : 12), and they left him, and went their way.

REMARKS.

My Brethren :

We have entered upon Passion Week, in which we commemorate the last sad scenes in the life of the dear Saviour of men. Devout meditation upon the dying sorrows of our Lord must always be profitable, as it strengthens our faith in him, softens our hearts, awakens our hatred to sin, draws out our love for the meek and gentle Jesus, and prepares us for most blessed communion with him.

That part of the Passion History arranged for this evening, suggests many thoughts upon which we may profitably meditate. Let us briefly refer to a few of them. We have here,

1. *A blessed expediency.*

It was a wonderful remark uttered by the Jewish

high priest Caiaphas, "It is expedient that one man should die for the people." He hardly knew what he meant, or understood his own language. But he uttered a most vital truth nevertheless. It *was* expedient that one man should die for the people. The death of one might be a substitute for the rest. His death might save them. They might live because he died. This was the true nature of Christ's death. All men, as sinners, deserved to die; but God was pleased to accept the death of Jesus, instead of the death of all. His death was instead of theirs. Christ died for us. It was expedient that one should die for the people. It was necessary that he should die for sinners. If he had not died, all must have died. Because he died all may live. There is life in his death; death for him, but life for all who believe in him. Blessed dying that leads to such blessed living! Precious, indeed, was the meaning of the high priest's words, "It is expedient that one man should die for the people!"

2. *Jesus willingly went up to be sacrificed.*

"Behold, we go up to Jerusalem, and all things that are written concerning the Son of man shall be accomplished, for he shall be mocked, and scourged, and put to death." His time was now come, and he willingly gave himself up to be crucified. "I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself." He did not refuse to suffer. For this purpose he came into the world. Unresistingly he went to the slaughter, like a lamb led to the sacrifice. He was in the hands of his Father, and he came to do his will, and whether that

will required him to act or to suffer, he was ready for either. He was about his Father's business, and did his Father's work, and yielded to his Father's will, and served his Father's pleasure from his birth in the stable to his ascension from Mount Olivet. In now going to Jerusalem to die, he was following the same great principle of his life. "He set his face steadfastly to go to Jerusalem," to agonize in the garden, to be betrayed by Judas, to be condemned by heathen judges, to be mocked, and spit upon, and crowned with thorns, and nailed, and pierced, and finally to die, because his Heavenly Father willed that he should endure all this. Is our will equally in harmony with the divine will? Is God's will in all things our will? Whether for work or suffering; in relaxation or duty; to live or to die, are we as ready to do and endure the will of God as was the blessed Jesus?

3. *The sufferings and death of our Lord were in fulfilment of God's own method of mercy, long before announced and prefigured.*

"All things that are written by the prophets concerning the Son of man shall be accomplished." The redemption of the world by the sufferings and death of Christ was not an accident. It was foreordained. In the same chapter that relates the fall, is the promise of a Saviour. Through the whole Old Testament run the types, and symbols, and predictions of a Redeemer to come. All were intended to prepare the way for his coming. All pointed out the nature of his mission, and the way of sacrifice and suffering by which the world would be redeemed. The death

of Christ, and the manner of his death, were necessary to the accomplishment of the end to be attained. "It behoved Christ to suffer." God foresaw man's misery and woe, and in mercy provided a remedy for them. It is the highest exhibition of wisdom and goodness. It is a wonderful display of love and mercy. Every part fits every other part, and all are necessary to make up a glorious plan of salvation for perishing men. Who is not lost in wonder as he contemplates it? Whose ideas of God's character are not exalted in the highest degree by it? Who ever tires of meditating on it? Angels desire to look into it, and the study of it affords the most rational, and delightful, and instructive employment for men.

4. *Friendship's base requital.*

"He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on, and they shall scourge him, and put him to death." What an array of outrages for the world's best benefactor is here! How strange that the Saviour of mankind should receive such ill treatment from those whom he came to save! The world always has had scorn, and abuse, and persecution, and martyrdom for its best friends. It takes its enemies to its bosom, whilst it scourges and spits upon its benefactors. But even with all this which we see every day, it does still seem very wonderful that the good and holy Jesus should have been so badly treated. Men, in their insane abuse of him, lost all sense of decency. They would hardly spit into the face of a dog. Yet they spit into the face of the holy Jesus! And he bore it all patiently! With a word or a nod he could

have caused the earth to open and swallow them up; but as love for their souls brought him into the world, so the same wonderful love bore all their ill usage patiently. Do we treat the Saviour differently? Men even now despise him, and crucify him afresh. Do we love, and honor, and treat him well?

5. *Affection's offering.*

Mary anointed the body of Jesus for its burial. Here was proof of true affection. Here we see the gushing love of a true woman's heart. She spared no costly sacrifice in honor of her Lord. She freely poured the costly spikenard on his head and feet, and anointed and embalmed his body for its burial before its death. With pious love she washed the Saviour's feet, and wiped them with the long tresses of her hair. Of all the marks of affection which Jesus received on earth, this was perhaps the most affecting. The reading of the account softens the heart, and melts the eye to tears. We never think of the scene without emotion. How beautiful is grateful love! How welcome to the heart of Jesus, amidst the abuse he was receiving, must her gentle and grateful affection have been! Some hearts still beat kindly towards him. He was not utterly forsaken. Human beings were not all reprobates. Some are still only a little lower than the angels. They have not all utterly lost their angelic character. Do our breasts heave as kindly for the Saviour as did the bosom of Mary? Do we love him as she did? Are we as willing as she was, to make sacrifices for his sake? Do we consider nothing as lost which we do in honor of Jesus?

6. *The triumphal entrance to the place and scenes of sacrifice.*

In fulfilment of prophecy Jesus entered into Jerusalem as a conqueror. He came as a King, meek in his bearing, and mean in his equipage, seated on a humble ass's colt, yet attended with a large retinue, and welcomed with loud hosannas and enthusiastic plaudits. He was the Son of David, and he came in the name of the Lord God Almighty, to set up his kingdom on the earth. His kingdom was not, as the excited multitude thought, a splendid military power, but a kingdom of faith, and truth, and grace, and righteousness, and love. Instead of entering thus, to be seated on a throne, he came to be raised on a cross. Instead of coming to live among them as a King, he came to die as a sin offering. Instead of entering in triumph to occupy a palace, he came to find a grave. He did not come to his death weeping, but he came with joy and gladness. He was not afraid to die. In dying, he conquered death. It had no power over him, and he knew it. He entered the abode of death itself, the more effectually to overcome death. He laid down in the grave, that thereby he might deprive it of its power, and wrest from it the victory. The result of the conflict was not doubtful, and therefore he approached it joyfully. The same grace he gives to all who believe in his name. They, too, may approach death without fear. They can follow their Lord through death and the grave, as well as through life. Since Jesus has died, death is no longer the scene of terror that it was. It possesses another character altogether than that which it possessed before. It is to the Christian, no longer an enemy, but

a friend. We may, like Jesus, look at it without alarm, and yield ourselves up to it with a cheerful smile. We may welcome it in triumph, and there need be no tears shed for us when we die. As Jesus approached his end in triumph, so, too, may all his followers do.

7. *The fickle multitude.*

The people, one day, shouted "Hosanna!" and the next, cried just as loudly, "Crucify him!" They were mere creatures of impulse. There was no sound principle at the bottom of either their friendship or their enmity. Theirs was not intelligent action, but merely blind enthusiasm. Popularity is no test of truth. Jesus, on the day of his entrance into Jerusalem, was, with the multitude, the most popular of men; but on the next, no one was more unpopular than he. Let us do right, and please God, and have a good conscience, whatever may be the popular or unpopular estimate that men may form of us. We are to be judged, not by human approbation or disfavor, but by the eternal principles of right and wrong. True religion is not mere enthusiasm. It is more than shouting hosanna. It is founded on truth and principle. It is not superficial, but deeply rooted in the disposition and character of the man. It is permanent, and does not change. It is sound and genuine. It has a reason for its hope, and can render a reason. It is like the everlasting hills, immovable. It is the religion of faith, and principle, and character, and not merely of feeling. He that is in possession of it, was a Christian yesterday, is such

to-day, and will be such to-morrow. Such must all Christians be.

8. *Sorrow for others' sorrows in forgetfulness of his own.*

"And when he was come near, he beheld the city, and wept over it." What a large, compassionate heart was the heart of Jesus! He felt for the miseries of others. He came to save men, but they would not let him save them. They were madly bent on their own destruction. He foresaw the dreadful ruin which they were bringing upon themselves, and which was nigh at hand. They did not foresee it, but it was all plain to his eye. He foresaw the ill-fated city surrounded by the Roman army; the dreadful progress of the siege; the horrors of famine; the dreadful loss of life; the gutters rolling with blood; the brutal slaughter; the miseries that no tongue can describe; the thousands of captives led away into hopeless bondage; the utter ruin of the city, temple, and nation. He foresaw all this as the sad consequences of their sinful ways, and he could not restrain his tears. He wept over the guilty city. He was going to the most dreadful personal sufferings, but he forgot them all in view of the miseries of others. He had no tears for himself, but he had many bitter tears for his enemies. What a loving Saviour we have! If he wept and prayed for his enemies, he will surely pity and pray for his friends. He feels for our miseries, and he will have mercy upon our souls. Have we, also, his kind and gentle spirit? Do the sufferings of others awaken our compassion? Do we, like him, weep for the distresses that prevail around us,

and do we also extend a willing hand to succor and relieve them?

9. *Unworthy occupants of high and holy places.*

To those that bought and sold in the temple, Jesus said, "My house is called a house of prayer, but ye have made it a den of thieves." They converted the very sanctuary of the Lord into a market-place for mercenary traffic. They were in a holy place, but they had there very unholy hearts. They did not leave the world outside, but took it with them into the house of God. Their hearts were corrupt in the midst of the very influences that ought to have sanctified them. They were in the Church, but were not of the Church; they were in Moses' seat, but were not of Moses' spirit. They came for other purposes than those of devotion. They trafficked in the things of religion and were made rich thereby, so that they had their religion in their pockets but not in their hearts. The place in which they were was holy, but they were unholy; the place honored them, but they disgraced it. We, too, are in the sanctuary of the Lord, and bear the name of the Lord's servants. Do we honor both the sanctuary and the name which we bear? Are our spirits in harmony with the spirit of the Lord's house, and of the solemn ordinances that are administered there? Has the sacredness of the place its reflex in the sanctity of our hearts? As the atmosphere that surrounds us is holy, are our hearts also pure? As we bear a holy name, are our lives also holy?

10. *Faithful reproof met by anger and persecution.*

"When they perceived that he spake of them, they sought to lay hands on him." Men will usually bear anything more patiently than kind reproof of their vices. You wound a man in the tenderest part when you point out to him his errors and sins, and seek to make a better and safer man of him. Strange that it should be so, but still it is so. The pride of the heart takes fire at once when its sins and errors are rebuked, however kindly. If an error in a man's deed for his land is pointed out to him so that he may rectify it and save his property, he thanks you, and considers you his best friend. But if a flaw in his title to heaven is shown to him, and he is urged to change his principles and his life, so that he may be saved when he dies, he ranks you as his enemy, hates you, and will not speak kindly to you. If Jesus had not reproved the errors and vices of the Jews, they would not, perhaps, have molested him, and he might have been permitted to live to old age if he chose, without being persecuted. But they hated him because he reproved their sins. "Am I your enemy," asks the Apostle Paul, "because I tell you the truth?" Is he not my best friend that shows me my soul's danger, in order that by a timely change of heart and life I may be saved? "Let the righteous smite me, and it shall be a kindness, and let him reprove me, it shall be an excellent oil, which shall not break my head."

Such, my beloved, are some of the good and beautiful lessons of that portion of the Passion history of our Lord selected for this evening. Let us lay them well to heart. And as we follow still further this

most wonderful history, we will find it increasingly interesting and instructive. We will read it with new eyes, and meditate upon it with improved hearts. We will honor the Lord who suffered for us; be brought into nearer sympathy with his divine and holy spirit; have stronger faith in him; and enjoy sweeter, and more delightful, communion and fellowship with him at his table.

The Prayer.

O Lord Jesus Christ, Thou King of Saints, who wast despised and rejected of men, but who now sittest at the right hand of the majesty on high. O Lord, how low was the state of humiliation before Pontius Pilate, to which Thou didst submit in order to exalt us to heaven. O Thou King of truth, grant that we may so hear Thy voice, and follow Thy call, that we may enter into Thy everlasting Kingdom. Thy Kingdom is not of this world, and Thy dominion is spiritual and heavenly, but we are earthly and full of sin. O cleanse Thou us by Thy blood, that we, as Thy Sanctified ones, and blessed of Thy Father, may once stand before Thee with joy. O Thou King who wast crowned with thorns, graciously grant to us the crown of eternal life. O Thou King who didst bear scorn and suffering, mercifully grant to us an entrance into Thy Kingdom of joy and glory. O Thou who wast a King on the cross and in death, have mercy upon us, and bring us to everlasting life. O Thou holy and eternal King, we prostrate ourselves before Thy cross as before the throne on which Thou wast lifted up, and we offer unto Thee our homage and our prayers. Graciously accept us as Thy subjects, and

keep us faithful to Thee forever, to the honor and glory of Thy name, and for the sake of the great love wherewith Thou hast loved us. *Amen.*

O Lord Jesus Christ, Thou Saviour of sinners, we thank Thee that it behoved Thee, and was expedient that Thou shouldst suffer and die for the people. May we live by Thy death. Give us Thy life. May we be crucified with Thee, and wilt Thou live in us. We bless Thee that we have redemption through Thy blood. O cleanse us from all sin. Since Thou didst come to save sinners, grant unto us poor, miserable sinners, the gift of eternal life. Thou, who didst willingly submit Thyself to suffering and death in obedience to Thy Father's will, grant unto us submissive and obedient hearts, that we, too, may do and endure all that our Father in heaven may order and lay upon us. O Thou dear Redeemer, who didst graciously accept the oil and tears which the holy love of Mary did pour upon Thy sacred person, be pleased, with the same gracious condescension, to receive the tokens of love which we may offer unto Thee. Open our hearts that we, too, may love Thee with warm and constant affection. O Lord, we mourn over the hardened wickedness of our own hearts, and are grieved that Thou wast abused, and mocked, and buffeted, and spit upon by the corrupt hearts and vile tongues of men in Thy great humiliation to which Thou didst descend to save us poor sinners. Grant us grace, O Lord, that our love for Thee may never become cold, but as we have given ourselves to Thee, help us to remain Thine forever. O Jesus, Thou son of David, have pity upon us. Thou who didst weep over lost

sinners have mercy upon us, miserable offenders. Gather us under Thy wings of love; soften our hard hearts; and renew our sinful natures. Give us Thy Holy Spirit that he may abide with us forever. Infuse Thy own loving spirit into our breasts, and fit us by Thy grace for blessed communion with Thee on earth, and for eternal fellowship with Thee in heaven, through Thy gracious mediation, who now livest and reignest forever. *Amen.*

O, dear Lord Jesus Christ, who didst willingly go to Thy death on the cross for us poor sinners, grant us grace, that we may, with true faith and sincere devotion, deny ourselves, take up every cross Thou dost cause us to bear, and faithfully follow Thee in all manner of affliction and sorrow, through the strength and comfort of thy Holy Spirit. *Amen.*

O Lord, who didst patiently bear the shameful persecution of Thy enemies, when, with cruel scorn, they did mock and spitefully entreat Thee, crowning Thee with thorns, and spitting upon Thy person, grant us grace that we, too, may in all our temptations and trials possess our souls in patience, endure the malice of the wicked, and return blessing for cursing, through Thee, who art, with the Father and the Holy Ghost, one God, forever and ever. *Amen.*

O dear Lord, who wast meek and lowly of heart, and who dost now, as at the beginning, come to Thy Church, through Thy word and sacraments, in much mercy, yet with great majesty, bringing to us, Thy children, manifold gifts of grace, we humbly beseech

Thee to pour out upon Thy Church Thy gracious benediction, and set up Thy heavenly kingdom in the whole world, so that being King of nations, as Thou art of saints, Thy holy name may be glorified by men on earth, as it is by the angels in heaven, through Thee, who, with the Father and the Holy Ghost, livest and reignest one God, forever and ever. *Amen.*

THE SECOND SERVICE.

HEAR, now, the second part of the Passion History as related by the several Evangelists, and brought together into one continuous narrative. It is as follows:

LUKE xxii: 7–11. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee (MATT. xxvi: 18), My time is at hand, I will keep the passover at thy house with my disciples. LUKE xxii: 12. And he shall show you a large upper room furnished: there make ready. MARK xiv: 16, 17. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. Now when the even was come, he sat down with the twelve. LUKE xxii: 15–18. And he said unto them, With desire I have desired to eat this passover with you

before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

LUKE xxii: 24–30. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors: But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

JOHN xiii: 2–17. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin, and began to wash

the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered, and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; therefore said he, ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

John xiii: 21, 22. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. And they

began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed; good were it for that man if he had never been born. MATT. xxvi: 25. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. JOHN xiii: 23–30. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that ye have need of against the feast, or that he should give something to the poor. He then, having received the sop, went immediately out, and it was night. LUKE xxii: 31–34. And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith

fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

MARK xiv: 22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body (LUKE xxii: 19), which is given for you: this do in remembrance of me. 1 COR. xi: 25. After the same manner also he took the cup, when he had supped (MATT. xxvi: 27), and gave thanks, and gave it to them, saying, Drink ye all of it (1 COR. xi: 25). This cup is the new testament in my blood (LUKE xxii: 20), which is shed for many for the remission of sins (1 COR. xi: 25); this do ye, as oft as ye drink it, in remembrance of me. MARK xiv: 23. And they all drank of it.

MARK xiv: 26. And when they had sung a hymn, they went out into the mount of Olives.

REMARKS.

DEARLY BELOVED:

In the Lesson which we have just read, and which constitutes the second of the course of Passion Services, we have an account of a number of very interesting circumstances in the eventful history of our Lord's Passion. As we approach the final sad scene

in the crucifixion of the Saviour, we find our interest deepens in the succession of events that preceded it. Let us briefly remark upon the points of chief importance that are brought before us in the Lesson for this evening. We have here,

1. *The Passover and the true Paschal Lamb.*

"The day of unleavened bread had come, when the passover must be killed." Jesus kept the feast with his disciples. Among all the Old Testament institutions, none more plainly typified himself than the passover. He was the object at which it pointed. St. Paul says: "Christ, our Passover, is slain for us." He was the true Paschal Lamb, by the shedding of whose blood the angel of death was made to pass over a sinful world. By the shedding of his blood our guilt was taken away, or passed over; God's wrath against us was propitiated, or passed over; and the penalty of the law was satisfied, or passed over. Christ is, therefore, our true Passover. He was slain for us. As he sat at the table, and ate the Paschal Lamb, we have the type and the antetype together; the symbol and the thing symbolized at the same table. The Passover was slain to save the people; he was about to be slain for the same purpose. At the sprinkling of the blood of the paschal lamb on the lintel and door-posts, the angel of death passed over the occupants; at the offering before God of the blood of Christ our Passover, the dread condemnation that rested over us passed away forever. In commemoration of the Jewish passover the paschal lamb was eaten; and in commemoration of the Christian Passover, Christ, as the true Paschal Lamb, gives us

himself to eat. Blessed Passover! "With desire," said Jesus, "have I desired to eat this passover with you before I suffer." Have we the same desire—the same hunger and thirst for the Christian Passover, which is just before us at the Lord's Table? Do we have the same holy relish for the heavenly feast to which Jesus invites us?

2. *Pride and ambition among even the Lord's disciples.*

"And there was a strife among them which of them should be accounted the greatest." There is nothing more natural to the depraved human heart than pride, ambition, strife, and contention. These are the saddest marks of human depravity, and the sources of the largest part of the miseries that exist on the earth. There is nothing, at the same time, more opposed than they to the meek, and gentle, and loving spirit of the Gospel of our Lord Jesus Christ. The spirit of the Gospel is the very opposite of these. The spirit of the Saviour was especially free from any of these, for no heart ever beat with more humble, gentle, forgiving, and loving emotions than his. Strange that his disciples could have been with him for three years, and then just before the communion, and within a few hours of his death, could have betrayed such hateful passions, and a spirit so opposite to that which animated his breast. We often discover evidences of depravity in persons where we would least expect to find them. What is the spirit of our mind? Do we admit into our hearts the same passions that exhibited themselves in the hearts of the disciples? Have we been so long time with Jesus as his professed followers, and have we not learned more of his spirit than

they? In view of the communion, and our commemoration of the sufferings and death of Jesus in that holy sacrament, do we banish all those hateful passions from our hearts, and cultivate the graces of love, humility, forgiveness, gentleness, and charity?

3. *The betrayer of his Lord.*

"The supper being ended, the devil put it into the heart of Judas Iscariot, Simon's son, to betray him." Such a base suggestion, as that of selling the Lord for money, could only have been put into the heart of one of the Lord's disciples by the devil. Such a horrid temptation as that could, of course, have had no other source. But, accustomed as we are to see exhibitions of desperate wickedness all around us, and familiar as all our lives have been with extreme cases of human depravity, it does still seem almost impossible that one of Christ's own chosen disciples, who enjoyed the intimacy of his society, and companionship, and instructions, and example, for so long a time, could have been so utterly lost to all piety and virtue as to sell that dear Saviour into the hands of his bitter enemies for the paltry sum of thirty pieces of silver. An open enemy is bad enough, but a vile traitor is the vilest of men. Jesus was wounded in the house of his friends. His enemies crucified him; but one of his own disciples betrayed him. When the number of the disciples was but twelve, one of them was a traitor. We need not, therefore, be surprised that when the Church numbers its thousands and tens of thousands of members some should be unworthy of the name they bear. It was no reproach to Christ, nor a scandal to the other disciples, that Judas acted

so badly. The shame and the disgrace rested only on him, and not on them. Let us, therefore, act worthy of our high calling, and not stumble at the unworthy conduct of others from whom we had expected better things. We are not responsible for their bad conduct. They must answer for themselves to God. God will take care that they shall be called to account for their sins, and for the injury which they inflict upon the holy Gospel by their unworthy deeds. God will also take care of his own cause, and not suffer it to be overthrown by bad men in the guise of friends. Let us do our duty, and leave the rest with God. Let us especially guard our own hearts that no treacherous thought or purpose be harbored there. Let no one that appears at the Lord's Table, and receives to his lips the holy communion, carry within his breast the heart of a traitor.

4. *Christ an example of humility.*

He girded himself with a towel, took a basin of water, and performed the menial office of washing the feet of his disciples. He did not intend this as a religious rite, as some have supposed, but he intended it as a lesson of humility. As it was the office of servants in the East to wash the feet of guests when they entered a house, so he intended that his disciples should be servants to one another, and willingly render service and acts of kindness to each other. One should not esteem himself above the other, and proudly disdain to know him, or have intercourse or fellowship with him, or render him service when in need. But, like the Saviour, who washed his disciples' feet, although he was their Lord and Master,

and the Son of God, we, too, should be humble, and lowly, and condescending, to those that are beneath us. This is a most precious Christian grace. God is no respecter of persons. In his sight there are only two classes, namely, the good and the bad; the believer and the unbeliever; the heart that loves and fears God; and the heart that loves and fears him not. All the other artificial distinctions of life are not regarded by him, and are vain in his sight. The sufferings of Christ for us all, as sinners in common, who, without his death would all alike have perished, should teach us humility. The holy communion, where we all meet on a common level, and where rich and poor, great and small, the beggar and the prince, eat of the same bread and drink of the same cup, teaches that we are all one before the Lord, and that the numerous conventional distinctions among men are nothing in his sight. Let us all cultivate the grace of humility. Let us not despise our brother, but feel that we are both alike dependent on the mercy of God for all our hopes of heaven. Let sinful pride be suppressed, and let us, like Jesus, be meek and lowly of heart, and we shall find rest for our souls.

5. *Sorrow at the fear of defection from Christ.*

When Jesus foretold that one of them would betray him all the disciples were filled with sorrow, and began to say, "Is it I? Is it I?" The sad defection of one of their number caused them to lose confidence in their own fidelity. When others fall even the faithful Christian fears that in the time of temptation he too may fall. "Lord, is it I that shall betray thee?"

should be often asked by the Christian in times of earnest self-examination. It is well for us to feel our own weakness, and even to suspect ourselves, in order that we may be the more guarded, and cling all the more closely to the grace of our Lord Jesus Christ.

6. *The intimacy of holy friendship.*

"Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved." How near to Christ did John seem as he sat by the side of his Lord, with his head resting on his bosom! How blessed was that station! Who would not like to have been in his situation, and enjoyed the tokens which he enjoyed of the love of Jesus? He could not doubt that Jesus loved him. And have we any more reason than he had to doubt that Christ loves us? Are we not also privileged to occupy most near and intimate relations to the Saviour? Are we not permitted to take our places at the Lord's Table, and, like John, feel that the Lord is near us there, even at our side, and in our hearts? With this token of the Lord's presence and grace can we doubt his love for us? Does he not invite us to his feast as welcome guests, and will he not be with us, and love us, when we are there at meat with him? What better evidence can we have that the Saviour loves us than the Lord's Supper affords?

7. *The good and the evil spirit.*

"And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon, and after the sop, Satan entered into him." Men may be under the influence of a good spirit, or they may be under the influence of a spirit of evil. Good men have God's

Holy Spirit in their hearts, and are surrounded by good angels that serve as ministering spirits to strengthen the good within them, and to preserve them from evil. But bad men have an evil spirit dwelling in their hearts, that has dominion over them, and they are surrounded with spirits of evil that tempt them to sin, and encourage and embolden them to deeds of wickedness. "The angel of the Lord encampeth round about them that fear him to deliver them." Let us by piety, prayer, and holiness, invite good influences into our hearts, and over our lives. Happy are they in whom the Spirit of God dwells! Dreadful must it be for a soul to be under the dominion of evil, led captive by Satan at his will. Blessed help when the angels are our ministering spirits to keep us unto the kingdom of heaven!

8. *The weakness of the strongest.*

"Peter said unto him, Lord, I am ready to go with thee both into prison and to death." He no doubt thought so at the time, but he knew not how weak he was. He was weaker than he seemed. The trial was too great for his strength. Men often think they can do what, when the trial comes, they find they are unable to do. The best Christian is weak. Happy are they that know it, and trust in the arm of the Lord for strength. Jesus said to Peter, "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not." Happy are we to have such an intercessor as Jesus! He prays for us now as he prayed for Simon. Is there not much precious comfort in the thought? If Jesus, as our great Advo-

cate, adds his prayers to the Father to ours, can we doubt that they will be heard?

9. *The institution of the Lord's Supper.*

After the passover was eaten, and before they rose from the table, Jesus instituted a holy Christian Sacrament instead of that of which they had partaken. He took of the unleavened cakes before them, broke, and handed a small piece to each of the disciples, and said, "Take, eat, this is my body which is given for you. This do in remembrance of me." He then took the cup of wine before him, and gave it to them, and said, "Take and drink all ye of it; this cup is my blood of the new testament, which is shed for you and for many for the remission of sins. This do as oft as ye drink it in remembrance of me." How solemn were these words! How solemn was the whole scene! Silence, still as death, broken only by the subdued voice of Jesus himself, must have reigned in the room. It is as solemn still. No scene is more impressive now than the administration of the Lord's Supper. It is nearer to heaven there, than we ever get on earth. It is more like heaven than any other scene that this world ever presents. How blessed is it to Christian hearts! It is once again just before us. In it Jesus gives himself to us, with all the blessings of the Gospel. It is the communion of his body and his blood, and he communicates himself to our souls. Let us accept the gift with believing minds and loving hearts. Let us come with clean hands and a pure spirit. The blood of sprinkling will cleanse from sin him that believes; and the same faith in Jesus will put on the robes of his imputed

righteousness as the wedding garment for the feast. Do we believe in him? Do we hope for salvation through his death? Do we trust that God for Christ's sake hath forgiven all our sins? Do we love the Saviour? Do we desire to be like him? Do we relish prayer and communion with him? Do we feel unworthy of the privilege, but still a great desire to be a child of God, to enjoy his favor, and to be with him at last in heaven? Then let us come, and not doubt for a moment that we will be welcome guests.

Such, my beloved, are the beautiful and instructive lessons of this second part of the Passion History. May our meditation upon them result in large spiritual profiting!

The Prayer.

O dearest Lord Jesus, who hast mercifully prepared for us a table, at which Thou dost impart to us Thy grace and blessing, grant that we may come to it with hearts well prepared to receive Thy benefits. As Thy body was broken, and Thy blood was shed for the forgiveness of our sins, enable us by true faith to lay hold on the hope of pardon and reconciliation with Thee. We are not worthy of Thy grace, or of a place with Thee, but Thou art merciful above all that we can ask or think. Be graciously pleased to heal our wounds, to soothe our sorrows, and to shed abroad Thy peace in our souls. With marvellous kindness and grace, Thou feedest us with Thyself, the true bread of life, and dost quench our deep thirst by giving us Thy blood to drink. For such Thy infinite mercy, we render Thee our feeble praises,

and we would give ourselves to Thee as a living sacrifice of thanksgiving. We beseech Thee, preserve to us, and to Thy entire holy Church, this heavenly grace, and take not from us, on account of our sins, the pure and true sacrament of Thy body and blood. Grant that in Thy holy Supper, all heavy laden and weary souls may find comfort and strength; and all Thy dying saints obtain support and joy in their last hour. May we, who long ago became Thine, with our body, soul, and spirit, in holy Baptism, be nourished and preserved in holy communion with Thee, by Thy body and blood, and may we live not unto ourselves but unto Thee. Yea, O Lord, by the power of Thy life in us, we would live to Thee; by the efficacy of Thy death in us, we would die to Thee; and by having Thee in us, and by being ourselves in Thee, we would at our last hour rise to eternal life, and enter into Thy glory. Hallelujah! *Amen.*

Almighty God, our Heavenly Father, we give Thee humble and hearty thanks, that Thou hast given Thy dear Son to die for us, that He might not only bear our sins and make atonement for us on the cross, but that He might also give us, in His holy Supper, His body to eat, and His blood to drink, unto our salvation. We pray Thee, give us grace to put our whole trust in Thy redeeming love; and help us always so to come to this holy sacrament, that our faith in Him may be strengthened, our souls comforted, and we be enabled to resist all the assaults of sin and death, through the same, Thy dear Son, Jesus Christ our Lord. *Amen.*

O Lord God our Heavenly Father, who didst send

Thy Son, our Lord Jesus Christ, into the world, that He might defend and protect us in our frailty, from the power and assaults of the devil, preserve us, we beseech Thee, from all false security; and in all our temptations, keep us by Thy Holy Spirit, to walk according to Thy word, that we may never fall into the power of the adversary, but in the end, be saved forever, through the same, Thy Son, Jesus Christ our Lord. *Amen.*

O dear Jesus, who, although Thou art God over all blessed forever, yet didst Thou become of no reputation, and didst take upon Thyself the form of a servant, and wast made in fashion as a man, and didst humble Thyself, and didst serve in willing humility in order to save us, grant that we, like Thee, may be lowly in heart, and serve one another, bearing one another's burdens, and helping each other into the kingdom of heaven, through Thee, who, with the Father and the Holy Ghost, one God, livest and reignest forever. *Amen.*

O Lord, who dost grant unto Thy true believers great nearness to Thyself, and with great love, dost give them a place at Thy table, and dost even draw them to Thy bosom, we beseech Thee, draw near to us with Thy grace, and as we lean upon Thy breast at Thy Holy Supper, may our hearts be filled with Thy love, and taste the sweetness of communion with Thee, through the same, Jesus Christ our Lord. *Amen.*

O God, who discernest the hearts of all men, and

wilt bring into judgment every secret thing, we pray Thee, try our reins and purify our souls, that no hypocrisy nor untruth may be in us, but that we may be sincere and without offence until the day, and second coming in glorious majesty, of Thy Son, Jesus Christ our Lord. *Amen.*

Almighty God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright, grant to us such strength and protection as may support us in all dangers and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

THE THIRD SERVICE.

We will read, now, the third part of the Passion History, as harmonized and brought together from the narratives of the Four Evangelists: it is as follows:

John xvii. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray

not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are

one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

JOHN xviii: 1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron. MARK xiv: 32. And they came to a place which was named Gethsemane (JOHN xviii: 1), where was a garden, into the which he entered, and his disciples. MATT. xxvi: 36–38. And he said unto them, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. LUKE xxii: 41. And he was withdrawn from them about a stone's cast (MATT. xxvi: 39–43), and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Pe-

ter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit, indeed, is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy (MARK xiv: 40), neither wist they what to answer him. MATT. xxvi: 44. And he left them, and went away again, and prayed the third time (LUKE xxii: 42–46), saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them (MATT. xxvi: 45, 46), Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

MATT. xxvi: 47, 48. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. JOHN xviii: 4–9. Jesus, therefore, knowing all

things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. MATT. xxvi: 49. And forthwith he (Judas) came to Jesus, and said, Hail, Master; and kissed him. LUKE xxii: 48–50. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them (JOHN xviii: 10), Simon Peter, having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. LUKE xxii: 51. And Jesus touched his ear, and healed him. MATT. xxvi: 52–55. Then said Jesus unto him (Peter), Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye

come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. LUKE xxii: 53. But this is your hour, and the power of darkness. MATT. xxvi: 56–58. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace.

REMARKS.

BELOVED:

The Lesson which we have just read as the third of the series in the Passion History brings us into connection with some of the most solemn and impressive scenes in the life of Jesus. It instructs at the same time that it impresses us. Let us meditate briefly upon the most prominent points that are brought before us.

We have here—

1. *The finished work.*

"I have finished the work which thou gavest me to do." His active work was completed; his hour was now come; and there remained only the last sad scenes of suffering and death. Christ's work was a finished work. He came to do the will of his Heavenly Father, and he did it. He left nothing undone of all that he came to do. The salvation of the world

was a great work; none else but he could do it; and what he came to do he finished. "He hath done all things well." Can the same be said of the work we are doing in the world? Are we doing the Lord's work—and are we doing it well? Will we be able, like Jesus, to say at the close of life, Lord, I have finished the work which thou gavest me to do? Are we living so faithfully in all the walks of faith, and piety, and holy duty, that we shall have accomplished at the close the whole end and purpose for which God sent us into the world?

2. *The oneness of Christians.*

"That they may be one, even as we are one." How fervently did not our Lord pray in his last solemn prayer before he suffered for the unity and harmony of his Church. It is called after his name; it is purchased by his blood; it is his kingdom in the world; it is the fold where dwell the sheep of his pasture; it is the bride, the Lamb's wife, and therefore the rending of the Church, and want of oneness of its members, would detract from the glory of its divine head, and destroy one great object of Christ's sufferings and death. He would have a united, not a divided house. He would have the children of his family dwell at peace. Behold, how good and how pleasant it is for brethren to dwell together in unity. How blessed and happy is union among Christians. Like a blessed family circle—that green spot on the desert surface of human life—is the Church, the family of Christ, united, harmonious, and happy. Let Christians draw together. They have much in common. Especially let each congregation be as one peaceful, confiding,

and harmonious family. Let the banner that waves over us be love. Let the love of one heart be like a sacred cord that goes out and becomes entwined around each other heart, and binds all together in blessed unity and peace. Let our communions be precious, not only from the preciousness of our faith, and hope, and interest in Christ, but also from the delightful fellow-feeling which they awaken as the communion of saints. Will each do his part, as much as in him lies, that the Church may live and act in blessed oneness?

3. *The Christian's safe keeping.*

"Father, keep through thine own name those whom thou hast given me." We are safe in our Saviour's keeping. He is the finisher, as well as the author, of our faith. We need a keeper, and the Lord is our keeper. His hand keeps us from falling. Without his daily help we would long since have fallen. We lean on the arm of the beloved. He is the rod of our defence, and the staff on which we lean. If his arm is around us he will keep us from falling. At his side what harm can overtake us? There is virtue in the prayers of Jesus. He is our gracious Intercessor and Advocate. Did he not attest his love for us by dying for us? Will he forsake us now? What reason have we to doubt his constant love for us? Our only safe place is at the foot of the cross, and at that refuge no avenger of blood can harm us.

4. *Christians in the world, yet not of the world.*

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the

evil. They are not of the world, even as I am not of the world." Christians are in the world. They are the light of the world, and the salt of the earth. The world could not spare them. With their departure the glory of the world would depart. They are the salt that preserves human society from utter corruption. God has a work for Christians in the world, and therefore they are kept in the world. Still they are not of the world. Their principles, their spirit, their maxims, their habits, their aims, are not of the world. They are citizens of a better country, and their highest interests are located in heaven. They must therefore keep themselves unspotted from the world. Their presence in the world should be a corrective of its evils, and a rebuke to its vices. Do we have our conversation in heaven? Do we live as strangers and pilgrims on the earth? Are our lives a standing reproof of the worldliness and sin that prevail around us? Do we maintain that holy singularity that is becoming to those whose treasures are in heaven, and their hearts also?

5. *The sanctification of believers.*

"Sanctify them through thy truth, thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth." Christians are a holy people. They are consecrated to that which is holy. Their name, their doctrines, their profession — the church, the ordinances, the Saviour, all are holy, and demand that Christians everywhere should be holy. The means of grace are intended to produce holiness in our hearts. The Lord's Supper is especially adapted to make us holy.

It strengthens our faith, increases our love, confirms our hope, and develops and matures in our souls all the graces of the Christian character. It would seem that no man can come within its sacred influence without becoming a holier and better man. The Gospel, in all its doctrines, and precepts, and spirit, demands a holy life and conversation from all men. It gives no countenance to sin in any of its forms. An unholy Christian contradicts the whole design and object of Christianity. Do we live holy? Is Jesus Christ our sanctification and righteousness, as well as our wisdom and redemption? Does the truth sanctify our natures? Does our faith purify our hearts? Do we resemble Jesus, who did no sin, neither was guile found in his lips? Do we strive to be holy as God is holy?

6. *The presence of Christians with their Lord in his kingdom.*

"Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me." It is the desire of our Lord that his redeemed should be gathered to himself. He died for them in order that they may live with him forever. He chose them out of the world, that they may constitute his family throughout everlasting ages. He is with them on earth, and he will have them with him in heaven. "I will that they be with me where I am." He has gone to prepare a place for them, that where he is they may be also. His presence with them makes earth endurable, and his presence with them will make heaven a paradise forever. In trouble and sorrow he is with

them; in death his presence will chase away all darkness and fear; and in heaven they would rather be absent from the body and present with the Lord, which is far better. Most blessed are the hopes and prospects of Christians! All are theirs — life and death, things present, and things to come — all are theirs!

7. *Jesus' sorrows.*

"He began to be sorrowful and very heavy. Then said he unto them, My soul is exceeding sorrowful, even unto death." The saddest scene that angels ever witnessed they looked upon in Gethsemane. Whose heart is not softened as he meditates upon the agony and bloody sweat of Jesus in the garden? Heavy was the load that, like a mountain, crushed the dear Saviour to the earth. That heavy, crushing burden was made up of the accumulated sins of a lost world. Behold that innocent sufferer, writhing on the ground, alone, the dews of the night on his head, groaning, weeping, praying, sweating drops of blood! Who can view the scene without tears? And all this to effect our salvation! Does a heart exist in any human breast, so hard that this scene will not soften it? so cold that it will not move it to beat in strains of warmest love?

8. *Prayer in trouble.*

"Sit ye here, while I go and pray yonder." He went away a first, and second, and third time, and prayed. The heart unbosoms its grief when it pours out its prayers. Prayer seems to be the spontaneous utterance of a soul distressed. "Is any afflicted, let

him pray." Jesus prayed when in trouble; and when in trouble, all his followers should do the same. The heart is thereby relieved of its heavy grief, and that becomes supportable which seemed too heavy to be borne before. Do we likewise pray when the heart is sad? Do we, in the retirement of our chambers, utter our groans, and tears, and sighs, and prayers to the ear of a kind sympathizing Father, who knows how to soothe our sorrows and dry our tears?

9. *Patient submission.*

"Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt." Jesus was a patient sufferer. If there never was sorrow like unto his sorrow, so, too, there never was more patient resignation to sorrow. He prayed that, if it was possible, and consistent with the divine will, he might be spared the suffering; but if not, and he left it all to his Heavenly Father, he would still willingly bear it. The will of his Father was his will, and he would have no other will than his. The will of his Father he would do, and the will of his Father he would suffer. Are we, like Jesus, patient sufferers? Do we meekly bear whatever sorrow a Heavenly Father's hand lays upon us? Does no murmuring word nor complaining thought escape us, when God's chastenings are on us? Are we, too, ready both to do and to suffer whatever the will of the Lord is? Blessed followers of Jesus, when they are ready to follow him in sorrow as well as in joy!

10. *Companionship in grief.*

"What, could ye not watch with me one hour?"

How soothing to the troubled heart is the warm sympathy of friends! How are the jagged edges of grief smoothed away by the kind and comforting words of a loved one, who sits at our side, and mingles his tears with ours! Blessed are they that "weep with those that weep!" How utterly desolate does the mourner seem who has no one to feel for him, to sympathize with him, or to utter words of encouragement and hope into his ear! Jesus, our Redeemer, suffered alone. His companions, overcome with their own sorrow, slept. No hand was near to lift him up, to dry his tears, to wipe away the bloody sweat that stood in drops upon his face. Solitary sufferer! He trod the winepress of God's wrath alone. Will we not learn from the loneliness of Jesus in his sorrow in Gethsemane, to visit, and extend sympathy and help to those sorrowing fellowmen who are overtaken with trouble and affliction? In succoring others in tribulation we minister unto Jesus. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

11. *The invisible strengthener.*

"And there appeared an angel unto him from heaven strengthening him." Jesus was not utterly forsaken. If earth forsook him, heaven did not. Men, at best, would have been miserable comforters. They could have sat at his side and wept with him, but they could not really have helped him. The strength and comfort which he needed must come from a higher source. They must come from above. An angel ministered unto him. Through an angel,

strength was imparted to the Lord of angels. Heaven has resources when earth fails. "Earth has no sorrow that heaven cannot heal." Let us look upward for help in trouble. "God is our refuge and strength, a very present help in trouble." He will send his angels to comfort us. Invisible comforters are around the pious and the good. An unseen hand holds up the aching head, dries the trickling tear, and nerves the disconsolate heart. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Happy are we when the holy angels are our guardian spirits!

12. *The deceitful kiss.*

"Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast. And forthwith he came to Jesus, and said, Hail, Master, and kissed him." The heart is deceitful above all things, and desperately wicked—who can know it? The depths of sin into which a man can fall are wonderful. That one of the twelve chosen disciples could betray his Lord, and that he could commit that awful crime for money, proves how enormous are the crimes of which man is capable. But that he should make a kiss, the token of affection, the sign to his accomplices by which the victim of his treachery was pointed out to them, is such a proof of hardened wickedness, cool and calculating hypocrisy, and bold and shameless villainy, that it renders the character and conduct of Judas Iscariot the vilest and most odious of which we have any account in sacred or profane history. "Betrayest thou the Son of man with a kiss?" But do we not also need to watch and

pray lest we be led into temptation? May not even communicants betray the Saviour with a kiss? May not the same lips that touch the "cup of blessing" utter the vile words of passion, of cursing, of slander? Is not even now the fair outward seeming used by many to conceal the inward malignity of their hearts? Do not men now, like Joab, approach a brother in the guise of friendship, and taking him by the beard, say, in tender tones, "Art thou in health, my brother?" whilst the clenched hand sends the concealed weapon to the heart? Nothing is more hateful than hypocrisy. Let us be what we seem. Whatever our offerings on God's altar may lack, let them never want sincerity of intention.

13. *The care of Jesus for his disciples.*

"If, therefore, ye seek me, let these go their way." He was willing himself to suffer, but he did not then wish his disciples to be subjected to arrest or persecution for his sake. They were not able to drink of his cup, nor to be baptized with the baptism which he was baptized with. He would, therefore, spare them. He had, also, other use for them in the world. Their hour had not yet come. It would come soon enough, and they would pass through great tribulation for his sake, but now it was not yet at hand. Having loved them, he loved them to the end. Of them he lost none. And does he not still take care of his own? "He shall deliver thee in six troubles, yea in seven there shall no evil touch thee." Blessed protection is that which our divine Redeemer extends over his people. He cares for them. He shields them at the expense of his own suffering. Are we not always safe in his care?

14. *Fainthearted disciples.*

"Then all the disciples forsook him and fled." Their faith was weak. Their courage was not strong. They were easily frightened. They were afraid for their lives. However resolute they were in the absence of danger, the presence of danger made cowards of them all. In their subsequent lives they braved death in all its most horrid forms, and they willingly laid down their lives for Christ and his Gospel, but now they were yet weak in the faith. Shall we, like them, forsake our Lord in times of difficulty and trial? Shall we be valiant soldiers in a state of peace, but cowards in a time of war? Shall the fear of what man can do to us ever render us unfaithful to the duty we owe to God? Shall we ever turn our backs upon our Lord rather than boldly face opposition and resolutely maintain our place close to his side? We are safest when nearest to him. We are in greatest danger when we run away from him.

15. *Following afar off.*

Peter followed afar off. John was close at the Saviour's side, but Peter staid at a distance behind. He was afraid to come nearer. He would not wholly desert his Master, but he remained far in the rear. John was a true representative of the Christian's devoted attachment and persevering fidelity to his Lord. Peter was a type of another, and a very large class of people. They bear the name of Christ, and profess to be his disciples, but they follow their Lord at a great distance. They are always afar off; in their private devotions; in their public duties; in their moral character; in their Church love; in their

benevolent contributions; in their works of usefulness; in everything. They follow afar off. We must follow the Lord closely. We are safest, as well as happiest, when near him. It is our duty to be near him. At his table, and everywhere else, it is wisest and best for us to keep near him. We should have him at our side, and in our hearts; his arm around us; his hand beneath us; and the shield of his protection over us. Blessed are they who are thus always, on earth and in heaven, with the Lord.

16. *Christ's humiliation.*

"Are ye come out as against a thief?" They put our Lord to contempt even in the mode of his arrest. He was betrayed like a dog, sold for a dog's price, and arrested like a thief. "He was despised, and they esteemed him not." All the ignominy of which they were capable, they heaped upon the innocent and blessed Lamb of God. How fierce was the scorn with which he was loaded when he was made sin for us! He, the innocent, suffered for the guilty, and all the reproach of guilt and sin was made to rest upon his blessed head. Do we not sympathize with the innocent sufferer? Do we not hate our sins when we bear in mind that all this reproach was endured on our account? Shall we not also willingly bear reproach for his sake? Shall any of us join with his enemies in casting reproach upon him by being ashamed of the Gospel? Can we ever be guilty of such a crime as that?

These, my beloved, are the chief lessons of that portion of the Passion History appointed for this

evening. They are valuable, impressive, and practical. They are well adapted to strengthen our faith; to awaken love; to promote pious emotions; and to develop Christian graces within us. Our meditations upon them should draw us nearer to Jesus, and prepare our hearts for a very blessed communion with him.

The Prayer.

O Lord Jesus, our Saviour, how much, how much didst Thou suffer on account of our sins! O thou innocent Lamb of God, Thy soul trembled, and was afraid, and did suffer the deepest distress and terror, when our sins, and the sins of the whole world, were laid on Thee. In order that we might be redeemed, Thou didst writhe in the dust. Thou didst suffer excruciating anguish of soul, that thereby we might be delivered from the torments of hell. O Lord, help us to acknowledge with fear and trembling, the greatness of our sins and guilt, that caused Thee such bitter sufferings. Ah, Lord! at what a terrible price of agony and distress, of bloody sweat and exceeding sorrow, of heart groans and death strugglings, didst Thou purchase and redeem us, poor, lost, and condemned sinners. Never can we sufficiently thank Thee for this Thy wonderful love and mercy. O Thou dearest high priest of our profession, have mercy upon us, and grant that we may wholly rest our hopes upon the merits of Thy bloody sacrifice. By Thine agony and bloody sweat, help us, good Lord. By Thy fear and terror, give us comfort and courage. By Thy great sorrow and heaviness, have mercy upon

us, and grant us peace and joy in the final hour. *Amen.*

O Lord Jesus Christ, who didst in great anguish of soul weep, and pray, and sweat bloody drops on the cold ground, in the dark night of Thy great humiliation, we pray Thee, fill us with such a deep sense of Thy wonderful love and mercy, that we may evermore hate sin, and abhor ourselves in dust and ashes. We too would weep, and pray, and mourn in anguish of soul, that our sins and guilt were the causes of all Thy bitter agony. O Lord, have mercy upon us, and let the precious drops of blood that fell from Thy sacred body, cleanse us from all sin. We would lie down in the dust with Thee, and confess that we are not worthy of any part of all the sweat, and tears, and drops of blood that Thou didst shed for us.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us. *Amen.*

O dear Jesus, who in the deep compassion of Thy soul, didst pray for Thy holy church, that it might be one, as Thou and Thy Father art one, grant, we beseech Thee, grace to all Thy people, that they may always hold fast to the one Lord, one faith, and one baptism, and so keep the unity of the Spirit in the bonds of peace, through Thee, who art the only and ever living Head of the one body, Thy Church, Jesus Christ our Lord. *Amen.*

O Lord, who art able to deliver Thy faithful disciples, whom Thou hast chosen out of the world, from

all the dangers and adversities that beset them, we pray Thee, grant Thy powerful protection to all who in true faith and heartfelt love, do lean upon Thy almighty grace, through Thee, who, with the Father and the Holy Ghost, art one God, blessed forever. *Amen.*

O Lord, who, though unseen by mortal eyes, art still present with Thy Church, always, even unto the end, grant, we beseech Thee, that we may always experience Thy gracious presence with us, and receive Thy powerful help in every time of need, through Thee, Jesus Christ, our Lord. *Amen.*

O Lord, who art our Advocate with the Father, and dost pray for us, as Thou didst pray for Thy disciples, grant that Thy powerful intercession may avail for our eternal salvation, through Thee, who, with the Father, and the Holy Ghost, one God, livest and reignest forever. *Amen.*

O Thou who wast tempted in all points like as we are, yet without sin, grant, we beseech Thee, to have compassion on our infirmities, and succor us in all times of temptation, for the sake of the great love wherewith Thou hast loved us. *Amen.*

THE FOURTH SERVICE.

Let us hear the fourth part of our Lord's Passion History, as recorded by the four evangelists, as follows:

John xviii: 12–14, 19–24. Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest.

MATT. xxvi : 57. And they that had laid hold on Jesus led him away to Caiaphas the high priest (MARK xiv : 53), and with him were assembled all the chief priests and the elders and the scribes. JOHN xviii : 15. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. MATT. xxvi : 59, 60. Now the chief priests, and elders, and all the council, sought false witnesses against Jesus to put him to death; but found none; yea, though many false witnesses came, yet found they none (MARK xiv : 56), their witness agreed not together. MATT. xxvi : 60, 61. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. MARK xiv : 60, 61. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? MATT. xxvi : 63–68. I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses?

behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, who is he that smote thee?

JOHN xviii: 16, 17. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith I am not (MATT. xxvi: 58); and went in, and sat with the servants, to see the end. JOHN xviii: 18. And the officers and servants stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself. MARK xiv: 66–67. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. MATT. xxvi: 70. But he denied before them all (MARK xiv: 68), saying, I know him not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. LUKE xxii: 59. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. JOHN xviii: 26. One of the servants of the high priest, being his kinsman whose ear Peter

cut off, saith, Did not I see thee in the garden with him? MATT. xxvi: 73, 74. And after a while came unto him they that stood by, and saith to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear (MARK xiv: 71), I know not this man of whom ye speak. LUKE xxii: 60. And immediately, while he yet spake, the cock crew (MARK xiv: 72) the second time. LUKE xxii: 61. And the Lord turned and looked upon Peter. MARK xiv: 72. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. LUKE xxii: 62. And Peter went out, and wept bitterly.

MATT. xxvii: 1. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death (LUKE xxii: 66; xxiii: 1): and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. And the whole multitude of them arose (MARK xv: 1), and bound Jesus, and carried him away (JOHN xviii: 28), from Caiaphas into the hall of judgment (MATT. xxvii: 2), and delivered him to Pontius

Pilate the governor. JOHN xviii: 28. And it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

MATT. xxvii: 3–10. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.

REMARKS.

BELOVED:

This fourth part of the Passion History of our dear Lord and Saviour Jesus Christ, brings us still nearer to the final sad scene of his crucifixion and death. He is now in the hands of sinners. They will do with

him as they list. Let us recall to mind the particular points of greatest interest which this lesson contains. We have here,

1. *The publicity of Christ's work.*

"Jesus answered, I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing." Christ had nothing to conceal. He was the light, and could not be hid. He came to enlighten the world, and therefore he designed that all should know what he did and taught. Let us cultivate the same openness of character. Let us have nothing in our lives that we need to conceal, or be ashamed of.

2. *The heaven-daring hand.*

"And when he had thus spoken, one of the officers that stood by struck Jesus with the palm of his hand." And did not that impious hand wither? Could the arm that struck the holy Son of God ever be lifted up again? When wicked king Jeroboam put his hand forth from the altar where he was burning incense to his idols, against the man of God, who reproved him in the name of the Lord, "his hand which he put forth against him dried up, so that he could not pull it in again to him." Did it fare better with the impious hand that struck our blessed Lord? Yes; he that healed the ear of Malchus suffered that sacrilegious hand to live. There never was greater provocation, yet Jesus with wonderful patience bore it all. He took no vengeance of his enemies. Do we?

3. *The Christian's reply to insult.*

"Jesus answered him, If I have spoken evil bear witness of the evil; but if well, why smitest thou me?" No passionate expression escaped his lips. He vindicated himself, but he did not rail. He preserved a mild and unruffled temper amid the most provoking insults. Do we exhibit a different spirit, and use a different mode of speech? Do we become excited by the ill treatment of others, and do we hurl back to them the same bitter words with which they assailed us? Or do we with a soft answer turn away wrath?

4. *The courageousness of a gentle nature.*

"And Simon Peter followed Jesus, and so did another disciple: that other disciple was known unto the high priest, and went in with Jesus into the palace of the high priest." Boldness staid without; timidity went in. He that boasted accomplished nothing; the humble and modest preserved a noble bearing in the midst of trial and danger. So it always is. He that boasts of his religion has seldom any religion to boast of. Let us cultivate humble piety. Keep near to Jesus with a humble and self-renouncing faith.

5. *Truth opposed by falsehood.*

"Now the chief priests and elders sought false witnesses against Jesus to put him to death." Falsehood is always opposed to truth. Truth is always the object of hostility to falsehood. They, like light and darkness, are opposites, and are in constant conflict with one another. Chief priests and elders ought to

have been the friends of truth, and the enemies of every false way. They had degenerated sadly. Those who bear Christ's name, and sit in official chairs, ought to exhibit in larger measure than others the spirit of truth and righteousness. To them much is given, and from them much is required. They cannot plead ignorance. They know, and therefore they ought to do the right. Many know the right, and yet pursue the wrong. There is darkness within, notwithstanding there is light all around them.

6. *Christ's life beyond the reach of slander.*

"Yea, though many false witnesses came, yet found they none." He lived so holily that his bitterest enemies could find no fault in him. They were willing and malignant enough, but so pure was Christ's character and life that even perjured witnesses could fasten no crime upon him. Their malice could fix not even an unworthy suspicion upon his character. Do we also live above reproach? Are our characters so pure that slander cannot hurt us? Are we so conscious of rectitude, and so strong in the confidence of good men around us, that we can afford to treat slander with indifference?

7. *Silence under abuse.*

"But he held his peace and answered nothing." Some things are so obviously false and malignant that they deserve no reply. They are best refuted by silence. They will die a natural death much sooner than we can kill them. Replying to them only tempts their authors to repeat their slanders. It is wisest to let them alone. They slander us in

order to annoy us, and when they see us annoyed they have succeeded in their aim. Do we suffer in silence, and allow abuse to expend itself? Can we afford to let it alone?

8. *Christ declared on his oath to be the Son of God.*

"The high priest said, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said." There is no more important declaration in the New Testament than this. Jesus, before a legal tribunal, was put upon his solemn oath, and was called upon to say, on his oath, whether he was the Christ, the Son of God. And when thus solemnly adjured, he answered, in the affirmative, and declared that he was. Did he utter a false oath? Did he perjure himself? By no means. Then he was really the Christ, the Son of God. Do we all believe this? Is Christ's true and proper divinity one of the chief articles of our faith? Is it the great pillar of our religious system? Is it the rock on which our hope rests? Do we believe concerning Christ that "this is the true God and eternal life?"

9. *Warning against premeditated crime.*

"Nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, coming in the clouds of heaven." He was now before their tribunal, and he made no resistance, but suffered them to do with him as they listed. But he reminded them that there was another tribunal where he himself would be judge, before which his present judges

would stand, and that there they would have to give an account for the things they were now doing. It was an appropriate and a very solemn reminder. It is a warning for us as well as for them. Can we meet the Judge in peace? Can we stand before him with joy, and not with trembling? As we stand at his table can we also stand at his bar?

10. *Affected horror of blasphemy.*

"And the high priest rent his clothes, saying, He hath spoken blasphemy, what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death." Those impious and wicked men were horror-stricken at Jesus' blasphemy when he called himself the Son of God. They were astonishingly jealous for God's honor. They, who even in their affected devotions took God's name in vain, stood aghast at Christ's assertion of his real and true character. How contemptible was their hypocrisy. What willing judges were they in their malice against the innocent Saviour of men who had put himself in their power. How vile is the character of men who steal the livery of heaven to serve the devil in. "My soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

11. *Christ bearing our reproach.*

"Then did they spit in his face, and buffeted him, and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, who is he that smote thee." This is a most humiliating spectacle.

It shows human nature in its worst and lowest light. No man, with such a scene before him, can deny that human nature is utterly depraved. They not only did not treat Jesus with common justice, but they did not extend to him common decency. It was outrageous treatment of which they might well have been utterly ashamed. Oh! how much of ignominy and scorn was the immaculate Jesus compelled to bear when he bore the sins of a guilty and lost world. Our sins, too, were there. Do we not hate them?

12. *A disciple's denial of his Master.*

"Then began Peter to curse and to swear, saying, I do not know the man." Jesus was forsaken by both friends and foes. His friends were as weak and cowardly as his foes were malignant and strong. His friends were overawed. They were few and powerless. Still Peter ought not to have denied his Lord. He knew him well, and uttered what he knew to be untrue. There were many aggravations of his crime. We would not have thought it possible for him to do such a thing. It is humiliating to contemplate the spectacle which, in the view of heaven and earth, he made of himself. He fastened a stain upon his name which will never be wiped out. There is no excuse for him. Still there are some extenuations. It was not wilful, malicious, cool, calculating wickedness like that of Judas. But it teaches us all a lesson, and utters a loud warning. He had just communed, and now, so soon afterward, he denied the Saviour. Will we do the same? Be not high-minded, but fear.

13. *Bitter tears of repentance.*

"And the Lord turned and looked upon Peter. And Peter went out, and wept bitterly." The mild, pleading, sorrowful, pitying look of Jesus went to the heart of the weak and erring disciple. It at once subdued his soul. As he met the eye of his Lord, all the better principles and feelings of his nature were at once awakened, and he was rescued. He was overwhelmed with a sense of his sin and shame. The enormity of his offence was seen by him as he did not see it before, and his mortification, and self-reproach, and bitterness of regret, and sorrow were extreme. He went out, and unable to restrain himself, he wept bitterly. Long and deep was his repentance. His iniquities went over his head; like a heavy burden, they were too heavy for him. But he was saved. God had mercy upon him, as he will have mercy upon every contrite, broken heart. Are we, too, sometimes overtaken in a fault; and when the momentary pressure of the strong temptation is taken away, and we are conscious that the tender, pitying eye of our Lord was all the while upon us, and is upon us still, do we also, like this humble and penitent disciple, weep bitterly?

14. *Premeditated injustice.*

"When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death." They were unjust judges. They occupied the seat of judgment, but there was no righteousness in their hearts. The object before their minds was not how they might give the accused

a fair trial, but how they might, with the forms of law and some appearance of respect for justice, put to death the innocent. It is sad for all the true interests of a people when iniquity and corruption reign in high places. Let the ermine be pure. An incorruptible judiciary is the pride and safety of the State.

15. *Sin cherished in the heart whilst defilement of the body is fastidiously guarded against.*

"And it was early, and they themselves went not into the judgment hall lest they should be defiled, but that they might eat the passover." The Jew felt that he was defiled in the place of judgment thronged by Gentiles, where his body might come into contact with something that would render him ceremoniously unclean. He had washed the outside of the cup and the platter, but he had left the inside full of filth and nastiness. His preparation for the ordinances of the Lord consisted of putting away the leaven of bread from his house, whilst he left the leaven of malice and wickedness in his heart. The presence of the former, he felt, would defile him, and render him unfit for the passover; but he did not feel, as he ought to have felt, that the latter was the greater evil, and caused the greater defilement. My body may come in contact with a sinner, and not be defiled; but my soul cannot touch sin, and be clean. Let us, in our preparation for God's ordinances, give most attention to the internal preparation of the heart. "Fasting and bodily preparation are indeed a good external discipline, but he alone is worthy and well prepared who believes these words, given and shed for you for the remission of sins."

16. *The remorse of the traitor.*

The lashings of remorse are terrible. The terrors of a guilty conscience who can bear? Be sure your sin will find you out. Retribution will come swiftly. Sometimes the fires of hell begin to burn already on this side of death. Let all sinners take warning. He that falleth on Christ, the Rock, shall be broken; but on whomsoever it shall fall, it will grind him to powder. The case of Judas is a startling lesson for wicked men in all time.

17. *The Church in rebellion against its Head.*

The members of the Church sought to put to death the Head of the Church. An unnatural schism, when the members of the body plotted to cut off the Head of the body. They called themselves worshippers of the true God, yet they crucified Him who is "the true God and eternal life." Their sin against Christ, was sin against God. It was only a new, but most dreadful manifestation of that old evil, the enmity of man against his Maker. It was the worst form in which sin ever appeared, as they crucified the Lord of life and glory. In the whole history of sin, there never was such an instance before. But may there not be a still more aggravated form of sin? Is not the apostate Christian guilty of a yet more enormous wickedness, who "crucifies to himself the Son of God afresh, and puts him to an open shame?" Shall the soul of any Christian communicant be stained with a crime of so black a dye, as to exceed in heinousness even the sin of the vile men who imbrued their hands in the blood of the world's Messiah?

Such, beloved, are the reflections that are suggested by the Fourth Part of the Passion History. Are they not all valuable, both for instruction and warning, and should they not be considered well?

The Prayer.

O dear Lord, upon whom the horrible judgment was pronounced by the lips of wicked rulers, He is guilty of death: Thee, who alone of all that lived on the earth, wast guiltless and pure, they declared guilty, and condemned to death! Ah! dear Jesus, how keenly do these words pierce my soul! As with a two-edged sword, they cut and wound my heart. This horrible judgment did not strike Thee, but me, O Thou holy Redeemer of men! I am the guilty one for whom Thou didst become substitute and surety. Against me, as guilty of death, the accusations of conscience, the demands of the broken law, and the insulted majesty of God, cry out. Thou, Thou, O Holy One of Israel, guilty of death! Ah, where shall I hide myself for shame, that upon Thy innocent head, such a dreadful imputation was fastened by the unrighteous verdict of wicked men? And whither shall I flee to shield myself from the terrible judgment which strikes me in the sentence pronounced on Thee? Ah, whither, but to Thy cross, that I may hide myself in Thy opened wounds! Thou didst take upon Thyself the condemnation of death that was justly pronounced on me, that by Thy stripes I might be healed. I am guilty of death, but Thou didst, for me, and in my stead, suffer death on the cross in order that I might not die. Thou didst suffer the bitter agony of death, that my dreadful

guilt, which Thou didst bear, might no longer stand charged against me. Thou didst receive and suffer the horrible sentence of death, that the awful judgment of death which rested on me, might be forever cancelled.

O Lamb of God that takest away the sins of the world,

Have mercy upon me!

O Lamb of God that takest away the sins of the world,

Have mercy upon me!

O Lamb of God that takest away the sins of the world,

Grant me Thy peace. *Amen.*

O Thou, who art the Christ, the Son of God, and the Saviour of the world, we bow the knee before Thee, and acknowledge Thee to be the Lord, to the glory of the Father, and the Holy Ghost, who with Thee liveth, one God, forever and ever. *Amen.*

O Thou, who didst submit to be judged and condemned by mortal worms, when, sitting in Moses' seat, they took upon themselves to judge the Son of God, grant, we beseech Thee, to have mercy upon us miserable sinners, and cast us not away from Thy presence, when we shall stand before Thee in the great day, through Thee, who with the Father and the Holy Ghost, livest and reignest, one God, forever and ever. *Amen.*

O Thou, who in the hour of Thy great tribulation wast denied and forsaken by Thy disciples, grant us

grace, we beseech Thee, to remain steadfast in the faith, and in the profession of Thy name, so that no temptation that may assail us shall be able to move us from our faithfulness to Thee, who didst give Thyself to suffering and death in order to save us, Jesus Christ, our Lord. *Amen.*

O Lord, who didst in wonderfully tender compassion turn and look upon Thy faithless disciple, when, in the hour of sore trial, he denied Thee, grant that, if at any time, we too shall be falling away from our duty and devotion to Thee, under the strong temptations that assail our fearful hearts, Thou wilt look with melting love upon us, that we also may weep bitterly, and be saved, through Thee, who with the Father and the Holy Ghost, livest and reignest, one God, forever and ever. *Amen.*

O God, forbid that we should so greatly sin against thy grace as to fall into utter despair of Thy mercy, and, dying without hope, sink down into eternal death, we beseech Thee, for Jesus Christ's sake. *Amen.*

THE FIFTH SERVICE.

We will read to-day the fifth part of the Passion History as given in the Gospels. It is as follows:

John xviii: 20–32. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Luke xxiii: 2. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king. John xviii: 33–38. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom

were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. MATT. xxvii: 12–14. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. LUKE xxiii: 5. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

LUKE xxiii: 6–16. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests

and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him.

MATT. xxvii: 15, 16. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas (LUKE xxiii: 25), that for sedition and murder was cast into prison. MARK xv: 8, 9. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, (MATT. xxvii: 17, 18), Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? MARK xv: 10. For he knew that the chief priests had delivered him for envy. MATT. xxvii: 19. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. MARK

xv:11, 12. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? LUKE xxiii: 21, 22. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. MARK xv:14. And they cried out the more exceedingly, Crucify him. LUKE xxiii: 23. And the voices of them and of the chief priests prevailed. JOHN xix: 1. Then Pilate therefore took Jesus, and scourged him. MARK xv:16. And the soldiers led him away into the hall, called Pretorium; and they call together the whole band. MATT. xxvii: 28, 29. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying (JOHN xix: 3–12), Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him, for I find

no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him.

John xix: 12–15. But the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Matt. xxvii: 24–26. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just per-

son: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

REMARKS.

Beloved:

The fifth part of the Passion History narrates the humiliating and most distressing scenes enacted by judges, rulers, and people at the trial and condemnation of the Lord of life and glory. The Jews rejected their Messiah. Men sat in judgment on their Lord. Sinners condemned him who came to save them. With hearts deeply moved, and bowed down, let us witness the humiliation of Jesus as he was delivered for our offences.

We have here,

1. *Jesus in the hands of the Gentiles.*

Annas and Caiaphas were the Jewish high priests, and in them the Jews officially rejected their Messiah. Pilate was a Gentile, and the representative of the Roman Empire, and in him the Gentile world condemned the Saviour. Jews and Gentiles alike refused him who came to be the world's Redeemer. The whole world conspired against the Lord of the world. Both Jews and Gentiles are alike guilty of the horrid crime of judging Jesus to death. Gentile cannot reproach Jew, for Jesus was before both tribunals, and by both was he unjustly condemned. All share in the dreadful guilt. As the sins of the world

were the real murderers of Christ, and our sins were laid on him, we, too, share in the guilt of his death.

2. *The innocent prejudged.*

When Pilate asked the accusers of Jesus, "What accusation bring ye against this man?" they answered, "If he were not a malefactor we would not have delivered him up unto thee." They had prejudged his case, and predetermined that he should be put to death. They did not investigate in order to ascertain the truth of the accusation, but they condemned him before they tried him. Their crime was in their hearts. They maliciously condemned him. They hated Jesus. The carnal mind is enmity against God. No evidence of human depravity is more conclusive than the hatred felt by the Jews toward the holy Jesus. The heart that could hate Jesus must be vile indeed. Do we love him? All who do not love him, hate him. All who hate him now, are equally guilty with those who then conspired to kill him. Do we hate Christ?

3. *False charges.*

When Pilate insisted on the production of specific charges, they said, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ, a king." These charges were wholly false. He came not to pervert, but to convert the nation. He would turn the hearts of the people to their God. He expressly directed them to render unto Cæsar the things that were Cæsar's. The malignity of their hearts is apparent in their endeavors to excite the jealousy of the Roman au-

thorities against him, because he had come to reign over their hearts as a spiritual King in a spiritual kingdom. Truth is light. Falsehood is darkness. This was the hour when darkness ruled. Truth would not have crucified Jesus who was himself the Truth. Falsehood only could condemn him. Truth never rejects the Gospel of Christ. Falsehood always does so. Have we any fellowship with the works and the workers of darkness?

4. *The church, the kingdom of heaven.*

"My kingdom is not of this world." It is not a worldly kingdom. It is in the world, but not of the world. It is a kingdom, not of earthly thrones, and lords, and parliaments, and armies; but of grace, and doctrines, and religious ordinances, and spiritual duties, and holy living. His kingdom is within us. His throne is in the heart. His subjects are Christians. Are we his subjects? Are we Christians? Has he set up his throne in our hearts? Does he reign there? reign in righteousness and true holiness?

5. *Christ's peaceable kingdom.*

"If my kingdom were of this world, then would my servants fight." There is fighting in the kingdoms of this world. The world is full of fight. But Christ's kingdom is not of this world, and his true servants are therefore of a different spirit. They do not fight. The only warfare they maintain is against untruth and sin. The weapons of their warfare are spiritual. They are men of peace. They love one another. They love their enemies. They bless them

that curse them. They do good to them that hate them. They pray for them that despitefully use them. They make sacrifices for peace. They have no pleasure in strife. They will rather suffer than fight. Do we know what spirit we are of?

6. *The faithful and true witness.*

He came to bear witness of the truth. He bore a true testimony. All his words were true. All his works were right. All his influence was exerted in behalf of truth and righteousness. Are we, like Jesus, advocates of truth? Have we, on all proper occasions, a good word for the truth? Do we love it ourselves, and commend it to others? Are we, like Jesus, willing rather to suffer than to renounce it?

7. *The momentous question.*

"What is truth?" Could human lips have uttered a more important question? Pilate wished to know what was truth. Jesus was the way, the truth, and the life. The truth stood then before him. He had not far to go in order to find it. And although so near to him he failed to see it. He even sentenced it to be crucified. Strange that with the bright light of day all around him, a man may shut his eyes and be in darkness. Blessed are they that believe, and love, and obey the truth—the truth as it is in Jesus!

8. *Silence under calumny.*

Both at the bar of Pilate, and in the palace of the high priest, Jesus vindicated himself in such words as he deemed necessary; and also during a part of the time maintained an imperturbable silence. He

knew when to speak and when to be still. But neither his speech nor his silence pleased his malicious accusers. They found fault with him for both. His silence was very expressive. It spoke more eloquently than words. It expressed innocence, dignity, patience, self-respect, indifference to calumny. There is great power in silence. A noble character can afford to be silent when calumniated. He can permit his life to refute his calumniators. Let us, like Jesus, live so holily, and justly, and unblamably, that none can slander us, or if they do, that no person will believe them.

9. *The vehemence of malice.*

"They were the more fierce." When Pilate seemed slow to condemn Jesus, the malice of the Jews knew no bounds. Their hatred was fiendish malignity. They gnashed their teeth, and, subsequently, they shook their heads at him. It is wonderful that even such depraved hearts could so intensely hate such purity and innocence. What need humanity has to blush for shame that it made of itself such a spectacle before heaven and earth, in its treatment of the immaculate Lamb of God when he came to the world on his mission of love and mercy!

10. *Men at enmity with one another, agree in their hostility to Christ.*

"And the same day Pilate and Herod were made friends together." They had before been "at enmity between themselves." They became friends, not because the grace of God subdued their enmity and melted their hearts, but because they agreed in a

common hostility toward the world's Redeemer. It is often so. Men who disagree in almost everything else, agree in their hatred to Christ. They quarrel on questions of business, morals, science, law, politics, property; but all are wonderfully harmonious in their opposition to the way of salvation through the blood of Jesus. The offence of the cross has not yet ceased. To the Jew, Christ crucified is still a stumbling-block, and to the Greek foolishness. But what then? It is still, as ever, the wisdom of God, and the power of God to salvation, to every one that believeth.

11. *The prudent wife.*

Pilate's wife sent to her husband, as he sat on the judgment seat, and advised him to "have nothing to do with that just man." She desired him not to stain his hands and conscience with his blood. She gave him good counsel. It would have been well for him if he had heeded it. Woman is often man's best adviser. Many a husband would have been saved from ruin if he had heeded his wife's counsel. Woman has always been the Gospel's warmest friend. She has had the courage to plead for Christ and his cause, when bolder hearts have hesitated through fear. She was Jesus' friend in the palace, at the cross, and at the sepulchre; and she constitutes the larger portion, now, of the members of our churches, and of the communicants at the Lord's Table. Christ is woman's best friend, and it is right that she should feel the strongest friendship for him.

12. *The wretched choice.*

When the opportunity was afforded to choose be-

tween Christ and Barabbas, the multitude chose the robber and murderer in preference to the Saviour. They rejected the friend that had instructed, and fed, and healed, and blessed them, and chose the villain who had robbed them, and stained his hands with their blood. How madly they felt and acted! How madly men still feel and act! They reject Christ and all the blessings of his salvation, and choose sin, and all the evils for time and eternity, that follow after it. Men still, as then, choose Barabbas and reject Christ—press the murderer to their hearts, and condemn the Saviour to the cross. Wretched choice!

13. *The insane cry.*

"And they cried out the more exceedingly, Crucify him." Well might the imbecile Pilate ask in response to that demand, "Why, what evil hath he done?" Why crucify the Messiah, for whose advent the world waited for four thousand years, and for whose salvation, its sins and miseries had cried to heaven with unutterable groans, during all those long and sad ages? Madness ruled the hour. What crime could be greater than to crucify the Lord of life and glory? And yet in their guilty madness, they called for the only remedy for sin and guilt. It behoved Christ to suffer, for Christ crucified is the power of God to the salvation of sinners. God turned even their crime into a blessing for the world, and made the very crucifixion for which they insanely vociferated, the way of healing for all mankind. We now glory in the cross, for salvation is by the Crucified. Their crime is not lessened because what they intended as a curse to Jesus, is to the world its greatest blessing. God

makes the wrath of man praise him. Let us not by unbelief, imitate their crime, and crucify the Lord afresh, but let us gladly welcome into our souls all the grace and blessing which that death has secured for the world, which their guilty hands inflicted.

14. *Cruel mockery.*

They not only scourged the bare body of Jesus, as they would the vilest malefactor, until his bruised and bleeding flesh quivered under the cruel blows, but they mocked his claims to be a king, by putting a scarlet robe upon him, a crown platted of thorns on his head, and a reed for a sceptre in his hand; and bowing the knee in mock reverence before him, they tauntingly cried, Hail, king of the Jews! They spared the infliction of no pang upon either his body or his soul. God had left him in their power, and they racked their ingenuity for means of torture for his body, and for methods of inflicting stings upon his sensitive heart. Whose breast does not heave with emotions of pity, and who can restrain his tears, as he contemplates the blessed Jesus in the hands of his cruel mockers?

15. *The weak official.*

Pilate was not equal to his position. The mob triumphed over him. Justice did not rule. Passion and violence were permitted to override all law and authority. Notwithstanding repeated admissions that he found no fault in him, Pilate nevertheless ordered him to be crucified because the riotous mob clamored for his death. There is no safety for life or property except under a just and firm administration of law.

The invisible majesty of law throws its protection over the people in all well-ordered States. Law rests on public virtue, as virtue rests on the Christian Religion as its basis. The Gospel that was overwhelmed by the mob in the person of its Author, before Pilate, is still the only protection of society from mob rule. Christian States, where the doctrines of the crucified Jesus give tone to society, and furnish a firm foundation for public order, alone afford security to all the rights and interests of man. What Pilate could not do, Christ does. What all the power of the Roman empire was unable to effect, the principles and spirit of Christianity accomplishes in all purely Christian States.

16. *The dreadful imprecation.*

"His blood be on us, and on our children." We tremble even now at the repetition of these words. And yet these hardened men uttered them without emotion. They assumed all the fearful responsibility of his death. When Pilate sought to wash his hands of the guilt of his blood, they took that guilt upon themselves. It was a horrible imprecation. These words send a shudder through the heart as we read them. The blood which they invoked upon themselves came upon them speedily, and the whole world stood aghast at the spectacle. It was a spot made by blood, that could only be wiped out with blood. Retribution took millions of lives for one precious life, and demanded torrents of blood from thousands of hearts for the blood which they forced out of one dear heart. How terribly did his murderers curse themselves, by inviting his blood to return upon their

souls! It might have been applied as a blessing to cleanse and save them, but they changed that precious blood into a curse to condemn them forever. Instead of speaking better things than the blood of Abel, it cried to heaven for a vengeance far more dire than that which overtook the first murderer. It came on them and on their children. With unnatural cruelty they involved their children in the same ruin that overtook themselves. Let us recoil with horror from the guilt which, by crucifying the Lord afresh, brings that blood upon us as an avenger of sin. Let us rather, by faith, bring it upon us in its pardon-speaking and its soul-cleansing power. As such it may also rest upon our children. They, too, may escape its curse, and share its blessings. May the blood of the Crucified be upon us and our children, to take away both our sins and theirs!

The Prayer.

Dear Father in Heaven, we render to Thee most hearty thanks that Thou didst freely give Thy dear Son to death, in order that we might have life in Him. O lead us by Thy Holy Spirit, so to love and trust in Him that we may never, like His cruel murderers, choose the robber and crucify the Saviour. May we not prefer this evil world, with its sinful ways and sensual joys, and reject Thy dear Son, and the grace and mercy which He purchased for us! We welcome to our souls the dear Lord who came to save us. Guilty and condemned, we have no other shelter where we may hide. We take refuge in His wounds, and hope for pardon through His blood. May His

blood, that was given and shed for the remission of sins, wipe out the sentence of condemnation that was written against us! May His blood be upon us and our children, not to curse us, but to save us! Help us to take warning, lest we crucify afresh the Lord of glory, and bring His blood upon us, in vengeance for our dreadful guilt. Alas! we have too often forgotten Thee, and been unfaithful to Thee, and served Thee with lukewarm devotion. O draw our wayward hearts nearer to Thee. Thou hast kept us hitherto; keep us still. Let us never wander from Thee. Suffer us not to fall from Thy hand. We have chosen Thee as our portion, may we hold Thee fast forever. We have renounced the devil and all his works, the vain pomp and vanity of the world, with all the sinful desires of the flesh, and we pray Thee grant us grace, that the enemy of our souls may never have power to prevail against us. O Lord, we are weak, and unable to stand of ourselves, do Thou graciously hold us up. We fly to Thee for help. Mercifully preserve us by the blood of Thy dear Son! *Amen.*

Dear Lord Jesus, Thou didst do and suffer so much for me—didst drink for me the bitter cup of sorrow—didst atone for my sins with groans, and tears, and blood, and death—and I, alas! have so often forgotten Thee, denied Thee, offended Thee, murmured against Thee, been ashamed of Thee, and refused to follow Thee. O dear Lord, have mercy upon my poor soul! Pity my poor heart! Look upon me tenderly, and melt me to penitence and tears. Draw me to Thy side, and keep me there. Give me not over to the power of the enemy. Lord help me, and suffer me not to perish. By Thy blood and anguish, good Lord, deliver me! *Amen.*

O Lord Jesus Christ, who art the way, the truth, and the life, in whom we are recreated unto good works, and made holy, grant us Thy Holy Spirit, that, like Thee, we may be without guile, and that even our enemies may not be able to find any fault in us, but that living as becometh those who have Thee for an example in all things, we may at last inherit everlasting joy and felicity, not for any worth or merit in us, but alone for the sake of the infinite righteousness of our only Mediator and Redeemer, Jesus Christ our Lord. *Amen.*

O Lord, who didst wear, on earth, the crown of thorns, for us, grant that through the merit of Thy sufferings, we may wear in heaven, the crown of everlasting glory, for the sake of Thy infinite mercy and grace. *Amen.*

O God, who didst cause the wrath of man to praise Thee, when, through the crucifixion, by wicked hands, of Thy Son, Thou didst redeem us from our sins, and didst give us life by His death, grant us grace, that, putting no confidence in man, nor in the wisdom of the world, which is foolishness with Thee, we may trust wholly to Thy infinite wisdom for our salvation, and look for eternal life, by faith alone, to Jesus whom men have crucified, but whom Thou hast made, for us, both Lord and Christ, to whom be glory and dominion, forever and ever. *Amen.*

O Lord, who wast despised and rejected of men, grant us grace, that we may not, like the Jews, choose Barabbas and crucify Jesus, but like the glorious com-

pany of the redeemed on earth and in heaven, prefer above our chief joy, Thee, who art the brightness of Thy Father's glory, and the express image of His person, who art crowned with glory and honor, and art the everlasting joy of the souls of Thy people, the same, Jesus Christ the Lord. *Amen.*

THE SIXTH SERVICE.

The sixth part of the history of our Lord's Passion, as given by the several evangelical historians, is as follows:

Matt. xxvii: 27, 31. Then the soldiers of the governor took Jesus, and took the robe off from him, and put his own raiment on him, and led him away to crucify him. Luke xxiii: 32. And there were also two others, malefactors, led with him to be put to death. John xix: 17. And he bore his cross. Matt. xxvii: 32. And as they came out, they found a man of Cyrene, Simon by name, him they compelled to bear his cross; (Luke xxiii: 26–31), and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to

the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

MATT. xxvii: 33. And when they were come unto a place called Golgotha, that is to say, a place of a skull (MARK xv: 23), they gave him to drink wine mingled with myrrh; but he received it not. There they crucified him, and the malefactors, one on the right hand, and the other on the left. LUKE xxiii: 34. Then said Jesus, Father, forgive them, for they know not what they do. MARK xv: 25. And it was the third hour. JOHN xix: 19–24. And Pilate wrote a title, and put it on the cross. And the writing was, *Jesus of Nazareth the King of the Jews.* This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things, therefore, the soldiers did. MATT. xxvii: 36. And sitting down, they watched

him there: (LUKE xxiii: 35), and the people stood beholding. JOHN xix: 25–27. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

MATT. xxvii: 39. And they that passed by reviled him, wagging their heads (MARK xv: 29, 30), and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself. MATT. xxvii: 40–44. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. LUKE xxiii: 39–43. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he

said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

LUKE xxiii : 44, 45. And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened. MATT. xxvii : 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? MARK xv : 35. And some of them that stood by, when they heard it, said, Behold, he calleth Elias. JOHN xix : 28, 29. After this, Jesus knowing that all things were now accomplished that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar. MATT. xxvii : 48, 49. And straightway one of them ran, and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. JOHN xix : 30. When Jesus therefore had received the vinegar, he said, It is finished. LUKE xxiii : 46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus (JOHN xix : 30), he bowed his head, and gave up the ghost.

MATT. xxvii : 51–54. And behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of

the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. MARK xv: 39. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost (LUKE xxiii: 47), he glorified God, saying, Certainly this was a righteous man. MARK xv: 39. Truly this man was the Son of God. MATT. xxvii: 54. Now when they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. LUKE xxiii: 48. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

REMARKS.

DEARLY BELOVED:

We have come, in the course of these Passion Services, to the final sad scene in the Passion history. We commemorate to-day the crucifixion and death of our dear Lord and Saviour, Jesus Christ. In these lessons we have followed him, step by step, from his going up to Jerusalem, and his public entrance into that city at the last Passover which he attended with his disciples, through the solemn scenes of the institution of the Holy Supper, the agony and bloody sweat in Gethsemane, his betrayal by Judas Iscariot, his trial before the high priest, and before Pontius Pilate, until the hour when he was led forth to be crucified. This last is the special subject of our medi-

tation in the present service. Let us confine our remarks to the circumstances that attended the crucifixion of our Lord.

We have here—

1. *The victim condemned to the sacrifice.*

"And he delivered him to be crucified." The death of Jesus was the infliction of a judicial sentence. He put himself in our stead to suffer and die as our substitute and surety, so that thereby justice might be satisfied, and the penalty of the law be fulfilled that demanded our death. The whole was therefore judicial. He suffered the penalty of the law. He suffered in our stead. By his vicarious suffering we are saved from suffering. By his death we are rescued from death. Blessed dying that secures our living.

2. *Christ bearing his cross.*

"And he bore his cross." Sad words. The streets of Jerusalem witnessed a mournful spectacle as Jesus went along bearing his cross. He was weak from loss of rest; from the agony of the garden; from the scourging at the bar of Pilate; and from long fasting; and the heavy timber of the cross crushed him down to the earth. He fell beneath the heavy burden. Innocent sufferer! Were not the hard hearts of thy enemies melted into compassion for thy hard lot? Shall not our hearts feel pity for the suffering Saviour at the same time that we feel indignation for our sins that made his cross so heavy?

3. *Christ's cross-bearer.*

The strong shoulder of Simon of Cyrene bore the

heavy cross that seemed too much for Jesus. He bore it after Jesus. It was no injury to him to bear Christ's cross. Happy cross-bearer! for wherever the Gospel is known will his name be spoken in connection with the name of Jesus. Are not we, too, Christ's cross-bearers? "He that will come after me, let him deny himself, take up his cross daily, and follow me." Do we rejoice to bear Christ's cross? Do we bear it and suffer for his sake?

4. *Holy sympathy.*

"And there followed him a great company of people, and of women that also bewailed and lamented him." If many hard hearts did beat in fierce hatred toward the innocent sufferer, there were still some that felt for his sorrows, and wept with and for him. Especially do we see and love the holy sympathy and gentle piety of woman. Woman's heart swelled in warmest sympathy for Jesus. She followed him to his cross; kneeled at his feet; wept as he bled; and, with pious love and gentle hands, helped to lay his bleeding body in its tomb. Her sympathy and kindness for Jesus honored and ennobled her sex. The Gospel, too, is her best benefactor. Jesus is her best friend. She still honors him, as he has blessed her. Piety has its sweetest home in her breast, and of the number of those who commemorate his dying love she is largely in the majority. May she ever be true to her best benefactor and friend.

5. *The true cause of tears.*

"Weep not for me, but weep for yourselves, and for your children." Jesus needed not the tears that

were shed for him. But those who shed them needed them for themselves and theirs. Great and terrible calamities were impending over them. Weep, therefore, for yourselves. Tears of penitence may avert the doom. By weeping now you may thereby prevent more sad and hopeless tears. Do we weep for ourselves and for our children? If neither we nor they are Christians we would do well to weep.

6. *The crucifixion.*

"And when they were come to a place called Golgotha, there they crucified him." They crowned him with thorns that inserted their sharp points into his tender temples. They forced the cruel nails through his quivering flesh into the timbers of the cross. They raised up the cross, and him thus painfully suspended on it, and left him hanging between heaven and earth, as if earth had rejected him, and heaven was unwilling to receive him. What a crime was this for wicked hands to perpetrate. What a scene was this for men and angels to look upon. Can we think of it without the deepest emotion?

7. *The innocent numbered with the guilty.*

He was numbered with the transgressors. Everything was done to humiliate and disgrace him. He died by crucifixion, the most ignominious mode of death; and he was executed in company with malefactors and criminals, in order to throw contempt upon and degrade him. But God hath made the wrath of man to praise him. The very instrument of his shame is become the symbol of his glory. No symbol is so dear as the cross. No word is more

sacred, or awakens more holy emotions. And he took his place with the worst of sinners, in their lowest estate, so that from thence he might lift them up to heaven. God forbid that I should glory save in the cross of our Lord Jesus Christ. From the foot of the cross only can I reach the top of the throne.

8. *The forgiveness of enemies.*

"Father, forgive them; for they know not what they do." Was there ever uttered a more thrilling prayer? Was ever such love and forgiveness displayed on earth before? If he could suffer like a malefactor, he could pardon like a God. Does not that prayer include us? As our sins were his real murderers, is not his prayer for his murderers a gracious intercession for all poor sinners? Was not that prayer the voice of his pardon speaking blood which was shed for the remission of sins? Do we also learn of him? Do we breathe his forgiving spirit? Does the view of Jesus on the cross subdue all the enmity of our hearts toward our enemies? Do we, too, pray for them that despitefully use and persecute us?

9. *Depravity under the cross.*

The soldiers cast lots for his coat. How hardening is sin. These hard and callous men could coolly gamble under the cross of a dying man for the coat that he had worn. How utterly depraved is the human heart. It is deceitful above all things and desperately wicked. Nothing but the grace of God can change it. Do we differ from hardened men? It is the grace of God that hath made us to differ.

10. *The disconsolate mourners.*

"Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." They were a broken-hearted group. They were the dying Saviour's mourners. As his blood dropped down to the earth their tears fell to the ground. Theirs was disconsolate sorrow. How could they be comforted? With his death all their hopes expired. Our griefs are largely mixed with consolation, but their sorrow had not one ingredient of comfort. Our sympathies are divided between the dying Saviour on the cross and the weeping mourners beneath it.

11. *Jesus' filial love.*

"When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother." Jesus forgot his own sorrow in his great sympathy for his heart-broken and disconsolate widowed mother. He gave his mother into the care of the beloved disciple John, and with his dying breath constituted between them the relation of son and mother. What a beautiful example have we here of filial affection. What child, with Jesus' example before him, can ever forget his mother? Who will not resemble a model of filial love so surpassingly beautiful?

12. *Insult to the dying.*

"And they that passed by reviled him, wagging their heads, and saying, Ah thou that destroyest

the temple and buildest it in three days, save thyself." The greatest criminal that ever suffered for his crimes could not have been worse maltreated than was the innocent Jesus. The ordinary sympathy that is rendered to the worst of men was refused to him.

> O hardened people, cruel priests,
> How they stood round like savage beasts;
> Like lions ready to devour
> When God had left him in their power.

Have we gentler and more Christian sympathies? Does the commemoration of his love soften our hearts, and the view of his sorrows melt us to tears?

13. *Penitence in a dying hour.*

Jesus never lost sight of his proper work. Even in the midst of the excruciating anguish of crucifixion he administered forgiveness and comfort to a penitent soul. He came to save sinners, even the chief, and no humble cry for remembrance and mercy did he ever turn unheard away. The dying prayer he will hear. Repentance even in death, and at the eleventh hour, will be acknowledged by him. But let us not presume. We have one instance of accepted repentance in a dying hour to save us from despair, but only one, so that we may not presume. Do not defer thy repentance, and thy call upon Jesus for remembrance, until a dying hour. It is full of terrible danger. It may then be too late.

14. *Heavenly sympathy with the divine sufferer.*

Heaven blushed for the deeds of men. Creation would not look on when wicked creatures slew their

Creator. Heaven sympathized with a dying Saviour. It enshrouded itself in mourning at his death.

> The sun beheld it? No! the shocking scene
> Drove back his chariot. Midnight veiled his face.
> Not such as this; not such as Nature makes;
> A midnight Nature shuddered to behold.
> A midnight new, a dread eclipse (without
> Opposing spheres), from her Creator's frown.
> Sun, didst thou fly thy Maker's pain? or start
> At that enormous load of human guilt
> Which moved his blessed head, o'erwhelmed his cross,
> Made groan the centre, burst earth's marble womb
> With pangs—strange pangs—delivered of her dead?
> Hell howled; and heaven that hour let fall a tear.
> Heaven wept that man might smile. Heaven bled
> That man might never die.

15. *The forsaken.*

"My God, my God, why hast thou forsaken me?" Who can tell the anguish of soul that forced that dreadful cry from the lips of Jesus? What a prayer was that for the Son of God to utter! In bearing the curse of sin he was treated as a sinner. Justice looked upon him as a criminal, and laid upon him all its woes. He bore the wrath of God, inflicted upon the sins of a guilty world. He was really forsaken. Nothing else but humanity supported by divinity could have survived the terrible hour. But life for us attends the dreadful cry of Christ's despair. He was forsaken, that we might not be. He redeemed us from the curse of the law, being made a curse for us. By him we are accepted. Blessed forsaking, that secured such happy acceptance!

16. *The longing of a holy soul.*

"I thirst!" He thirsteth for God's sympathy and love; for his presence and favor; for support and help in that awful hour. He thirsted, too, for the salvation of a lost world, for whom he was then struggling and dying. He thirsted for God, for the living God. That was a great word, "I thirst!" Have we the same longing of the soul? Do we, too, thirst? Do we thirst after righteousness; after communion with God; after the joys of heaven; after the salvation and happiness of our fellow-men? Blessed thirst, that is slaked at the wells of salvation!

17. *The greatest word of all.*

"It is finished!" The work of obedience and of suffering was now finished. There was now nothing more either to do or to suffer. The work of men's redemption was done. The end for which he came into the world was now accomplished. The sacrifice was offered; the blood was shed; the agony was over. Nothing more now remained. All was finished on earth; the work of heaven now commenced. In the outer court where the Lamb was slain, the bloody work was over. He would now go into the holy of holies; the higher sanctuary not made with hands, and complete the atonement there. But all that earth could do was now done. He left not his work incomplete. "I have finished the work thou gavest me to do."

18. *The blessed death.*

"Father, into thy hands I commend my spirit." If the struggle before death was fierce, the end itself

was peace. His was a blessed death. It was a sweet passing over into heaven. Such a death has no terrors. Jesus showed us how peacefully a Christian can die. He can make a dying bed, even when it is a cross, feel soft as downy pillows are. Since Jesus died, we may not be afraid to die. He took from death its sting. Blessed are the dead which die in the Lord from henceforth.

19. *The opening of the holy of holies.*

"And, behold, the vail of the temple was rent in twain from the top to the bottom." The holy of holies had been shut and concealed before. It is now open and accessible to all. The vail is now rent. The wall of partition between Jew and Gentile is broken down. Access to God is open to every one. All may come to the mercy-seat. Jesus opened access to the throne of grace by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh. We may now approach God in confidence and peace. We are reconciled to God, and God is reconciled to us, by the death of his Son. The "good things to come" are all ours. The door of heaven itself—the true holy of holies—is open to every one that will enter in. Through the rent vail let us enter, and find rest and peace.

20. *The enforced confession.*

"And they feared greatly, and said, Truly this was the Son of God." What other conclusion is rational? All things unite in forcing this conviction upon the mind and heart. All the circumstances of Christ's death; all that preannounced it; all that attended

it; and all that succeeded it, combine to make no other conviction possible. Truly he was the Son of God! His death was not like the death of the children of men. It was the death of the Son of God. It meant what no other death meant. It was a death, such as never took place before nor since, nor ever will occur again. That was the great day of atonement, and the death was the death of the Lamb slain from the foundation of the world. It constituted the great sacrifice for sin, in which all the previous sacrificial offerings culminated, and were completed, and rendered valid for the forgiveness of sins. No wonder the centurion and the multitude, not understanding this, were overwhelmed with astonishment at what they saw. They could do no more than express the full conviction of their hearts, Truly this was the Son of God. And in saying that they said everything. Do we say the same? Do we adore Jesus of Nazareth as the Son of God?

21. *The self-reproach.*

"And all the people smote their breasts and returned." They went out to Calvary exulting, and mocking, and crying, Crucify him! crucify him! but they came away and returned to the city with other feelings altogether. They "looked on him whom they pierced, and they mourned for him as one mourneth for his only son, and were in bitterness for him as one that is in bitterness for his first born." Their work of blood gave them no satisfaction. They now shuddered at what they had done. In keen remorse and bitter self-reproach they smote their breasts, and with sad and downcast eyes they came

back. They had cried, "His blood be on us and on our children," and now they were beginning to feel the force of their dreadful imprecation. But they felt it afterwards still more. His blood was not only on their stained hands, but it was on their souls, and on their children. It was to them frightful blood; the "savor of death unto death."

But let his blood—cleansing, forgiving, saving—be on us and on our children, a "savor of life unto life." Precious drops, that speak and seal our peace with God! We will ever trust in it. We have faith in Jesus' blood. It "cleanseth us from all sin." It secures us full and free forgiveness of all our transgressions. It was "shed for the remission of sin."

We commemorate its shedding at the Lord's Supper. We will do so with faith, and love, and joy, and hope. "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." Blessed communion! May God give us grace to appear as welcome guests, and to taste all the precious sweetness of this holy sacrament!

The Prayer.

O dear Father in heaven, we thank Thee that Thou hast given Thy beloved Son unto death, in order that through Him we might have life. We pray Thee, grant us the help of Thy Holy Spirit, that we may be enabled always so firmly to hold fast to Him, and so faithfully to love and serve Him, that we shall never, like Thy ancient people, choose the world and sin, and deny the dear Lord that bought us with His blood. In Thy righteous displeasure, Thou didst re-

quire the blood of Thy dear Son at the hands of those who had invoked it upon themselves and upon their children. O Lord God, help us to take warning, that we may not fall into the same condemnation. O Lord Jesus Christ, let Thy blood be upon us unto salvation, and not unto judgment. We have often forgotten and been unfaithful to Thee, and have even rejected Thee, and chosen the lust of the world before Thee. But, O Thou who hast hitherto mercifully borne us in Thy arms of love, cast us not now away from Thy presence. We will choose Thee, and renounce the world forever. In Thee alone do we find peace and salvation, therefore we fly to Thee, and call upon Thee for mercy. O Lord Jesus, have mercy upon us! *Amen.*

"Behold the man!" O Lord Jesus, Thou Son of God and Son of Mary, how great was Thy humiliation, how distressing Thy anguish, how painful Thy stripes and wounds! O Thou Lamb of God, how heavy were the sins of the world as they lay upon Thee! Ah, Lord Jesus, how great and crushing were our sins as they pressed Thee down, and forced Thee even into the bitter sufferings and death of the cross! In heartfelt sorrow and repentance we cry unto Thee, O Jesus, have mercy upon us, miserable sinners! May Thy stripes and wounds, Thy deep disgrace, Thy sacred head crowned with thorns, ever stand out so plainly before our souls, that we may never forget our sins, nor lose sight of Thy great mercy. Ah, Lord Jesus, our hearts are full of distress and anguish. We must have been forever lost on account of our sins, if Thou hadst not had mercy upon us. We

know no other refuge but in Thee. Cast us not away, dear Lord Jesus, for the sake of Thy bitter sufferings and death, O cast us not away! *Amen.*

O dearest Lord Jesus, who didst bear the heavy cross on Thy dolorous way to Golgotha, grant us Thy heavenly strength, that we may bear after Thee, whatever crosses Thou mayest, in Thy wise and good Providence, lay on us, through Thee, Jesus Christ, our Lord. *Amen.*

O Jesus, who wast forced by Thy bitter agony to exclaim, My God, my God, why hast Thou forsaken me! come to our help, with Thy heavenly grace, whensoever we are in trouble, that by the dreadful anguish of Thy Passion, we may find comfort and peace. *Amen.*

O Lord, who didst finish the work which Thou camest to do, grant us Thy grace, that we, too, may finish our course with joy, and look with glad hope to the crown of glory which Thou hast laid up in heaven for all that love Thee. *Amen.*

O dear Jesus, who didst commend Thy spirit into the hands of Thy heavenly Father, grant that we also may await our end in faith, have no fears to distress us, but, with Thy perfect peace in our hearts, and leaning on Thy staff, and guarded by Thy arm, may pass in safety through the valley of the shadow of death, to the everlasting joy and felicity which Thou hast laid up for us in heaven, through Thee, who with the Father, and the Holy Ghost, livest one God, forever and ever. *Amen.*

THE SEVENTH SERVICE.

We will hear, finally, the seventh portion of the Passion History. It reads thus:

Luke xxiii: 49. And all his acquaintances, and the women that followed him from Galilee, stood afar off, beholding these things. Matt. xxvii: 56. Among which was Mary Magdalene, and Mary the mother of James and Joses, and Salome the mother of Zebedee's children. Mark xv: 41. Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jesusalem.

John xix: 31–37. The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was a high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he know-

eth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.

MATT. xxvii: 57. When the even was come, there came a rich man (MARK xv: 43), Joseph of Arimathea, an honorable counsellor, which also waited for the Kingdom of God (LUKE xxiii: 50, 51), and he was a good man, and a just: The same had not consented to the counsel and deed of them (JOHN xix: 38), being a disciple of Jesus, but secretly for fear of the Jews. MARK xv: 43–46. And he came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down. JOHN xix: 39–41. And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about a hundred pounds weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden, and in the garden a new sepulchre (MATT. xxvii: 60), which he had hewn out in the rock (LUKE xxiii: 53), wherein never man before was laid. JOHN xxix: 42. There laid they Jesus therefore

because of the Jews' preparation day (MATT. xxvii: 60, 61), and rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre (LUKE xxiii: 55, 56), and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

MATT. xxvii: 62–66. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way; make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

REMARKS.

BELOVED:

We have in this seventh portion of the Passion History the last of these Passion Services. We have followed our dear suffering Lord through all the sad scenes of his state of humiliation until he is laid in his lowly tomb. Let us direct our special attention

to the most prominent points contained in the present Lesson.

We have here—

1. *The distant group of mourners.*

"And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things." John, and Mary the mother of Jesus, and other devoted and courageous friends, ventured to the very foot of the cross. They braved all the insults and abuse to which they might have been subjected by the soldiers and the Jews. They disregarded all personal inconvenience and danger out of their great love to Jesus, and from the desire to honor and comfort him in his terrible sufferings. The others stood afar off, not venturing so near, but still feeling true sympathy, and shedding bitter tears of sorrow. What a sad and sorrowful group they were. With beating hearts and tearful eyes they looked on as their dearest earthly friend was struggling in his death agony. Their fondest hopes were being dashed to the ground; and of all the sad hours of their lives this was the darkest and the saddest. It is, however, always darkest just before morning. Man's extremity is God's opportunity. God tries his children, but he will not utterly forsake them.

2. *The last Jewish Sabbath.*

"That Sabbath was a high day." It was the last Jewish Sabbath. On that Sabbath the body of Jesus was in the tomb, and it was no longer a festival, for the children of the bride-chamber mourned on that day. It has never been a festival since. It was ab-

rogated forever. The following week the disciples met, not on the Sabbath, but on the Lord's Day, the first day of the week, in commemoration of their Saviour's glorious resurrection. They never afterwards met, as a Christian congregation, on the Sabbath. They always came together to worship God and break bread on the first day of the week. The Jews called that Sabbath "a high day," but it was the last Sabbath day—the lowest of days, for their work of wickedness and blood threw its dark shadow over the day, and it was blotted out as the Sabbath forever. Another day was appointed in its stead. This is now "the day the Lord hath made; we will rejoice and be glad in it." In it is the gathering of the people; in it we are blessed out of the house of the Lord; and in it we commemorate the dying love of Jesus at the Lord's Supper. It is now "the high day"—the highest of days. Shall we not keep it to-morrow with more than usual solemnity?

3. *The pierced side.*

"One of the soldiers with a spear pierced his side, and forthwith came there out blood and water." The cruel spear reached the heart that of all other hearts beat most warmly in compassion for the miseries of the world. Cruel wantonness that wounded the heart of Jesus after he was already dead. He truly died. His heart was pierced, and its streams of blood ran down his sacred person. His temples were bleeding from the pointed thorns; his hands and feet were bleeding from the cruel nails; and his side was bleeding from the spear that in mere cruel wantonness was thrust into his heart. His was a bloody sacrifice. He

came by water and by blood. By blood to make atonement; by water to sanctify and cleanse. By the one we are forgiven; by the other we are made holy. Oh, the blessed death of Jesus! Never did earth or heaven witness such a death before. It is our privilege, as Christians, to celebrate it in the Lord's Supper. We will do so with all the devotion and love which such a death demands.

4. *The personal witness.*

"And he that saw bare record." The sufferings and death which we commemorate are facts. No facts are better attested. They are the greatest, most wonderful, and most important facts that ever transpired on the earth. The Gospel is not a fable, but a fact. We reach our hopes not through an intricate process of reasoning, or through a labyrinth of finely woven fables, but by the simple belief of the facts which numerous credible eyewitnesses relate to us. Did Jesus live, and teach, and suffer, and die, and rise again, and ascend to heaven? These are facts, capable of being attested by witnesses, as any other facts. The facts being established, the doctrines necessarily flow out of them, and rest upon them. We receive the facts, and believe the doctrines that result from them. And when we do so we feel that we have a reason for our hope, and can render a reason.

5. *Piety in high places.*

"There came a rich man, Joseph of Arimathea, an honorable counsellor, and went boldly unto Pilate, and craved the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night,

and brought a mixture of myrrh and aloes, about a hundred pounds weight." It is usual to consider the first disciples of our Lord as among the commonest and poorest of the people. And they were so. But not all those who occupied high positions in society, in the church, and in the state, were enemies of Christ and the Gospel. He had warm friends in the high council, and among the high dignitaries of the church, who lamented the degeneracy of the times, and waited for the Kingdom of God. Persons of wealth, education, and position among men do not, indeed, give dignity to Christ and his religion. It dignifies and honors them. They need the grace which the Gospel brings as much as the lowest and the poorest. For God is no respecter of persons. It is, however, interesting to know that those who have the best advantages for investigation, and the most favorable opportunities for obtaining knowledge, have been, and are, humble believers in our Lord Jesus Christ. They have wide influence, and that influence should be exerted in behalf of the best interests of themselves and their fellow-men. Let all men duly appreciate the social liabilities that rest upon them. None have any reason to be ashamed of Christ. None are so high that Christ is not higher. None are so noble that they do not need the grace that bringeth salvation.

6. *The decent burial.*

With affectionate piety, his sorrowing friends gave him decent burial. They took his lifeless body down from the cross, washed off the blood from his face and person, bore it away to the new tomb in which

no man had yet been laid, wrapped it in fragrant spices, wound it round with the finest linen, and laid it gently away in its hard sepulchre bed. This was a sad duty, and with full and bursting hearts they no doubt discharged it. But what a blessed work was theirs! They honored themselves when they showed respect for the body of their Lord. They touched and handled the sacred body of Jesus. Should we not take into our hands, and into our lips, the Holy Communion at the Lord's table, with something of the solemnity and affectionate reverence with which these pious men and women embalmed and buried the dear body of their Lord?

7. *The three gardens.*

"Now in the place where he was crucified there was a garden." In a garden man was innocent, and fell into sin. In a garden Jesus groaned, and wept, and prayed, and suffered the bloody sweat. And it was in a garden that the dead body of Jesus was buried and rose again. Here we have the three gardens that will ever be most memorable in the history of man: the happy garden of innocence; the bloody garden of sacrifice; the triumphant garden of the resurrection. God created us in the one, atoned for us in the second, and raised us up to heaven in the third. Blessed gardens! Let their pious consideration aid us in becoming fitted for a still more blessed garden, the everlasting Paradise of God!

8. *The weeping Marys.*

"And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre." The

others had departed, but they remained. They could not tear themselves away from the spot where the body of their Saviour lay. Love and grief held them there. How strong is love! What fervent devotion to Christ has its home in woman's heart! Last at the cross, first at the sepulchre, and last again there. From that time to this she has shown the truest faith, the warmest love, the most beautiful piety, and the most active charity. May she ever be true to him who has most blessed her! In honoring him she ennobles herself.

9. *Human devices.*

"The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that arch deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead, so the last error shall be worse than the first." The enemies of Christ were crafty people. Their malignity knew no bounds. They were not content with killing the Messiah, they wished also to destroy his cause. They thought if they could produce the dead body of our Lord after the third day, they would falsify his prediction as to his own resurrection, and thus convict him of such a manifest falsehood, that no one anywhere would believe in him. They, therefore, obtained authority to fasten the door and seal the stone of the sepulchre, and thus insure the accomplishment of their well-considered design. But they were signally overreached. They most effectually confuted

themselves. The method they took to destroy Christ's word was the best adapted of all others to establish it. They provided a band of numerous, and most disinterested, and reliable witnesses of Christ's actual resurrection from the dead. If the stone had not been sealed, and the Roman guard had not been placed, there might have been a doubt, even to this day, whether Christ really arose. But now there is not a peg left for infidelity to hang a doubt upon. The infidels of that day have completely shut the mouths of the infidels of the present day. God can, and often does, easily confound the wisdom of man, and make even the wrath of his enemies to praise him.

10. *The gloomy interval.*

What a sad night ruled over the earth whilst Jesus lay in the grave! The sun had gone down. The gloom of night reigned over the world. The hopes that pious and good men, who waited for redemption in Israel, had entertained, that the long-expected Messiah had at last come, had expired. To them the sun seemed to have gone down at midday. But the poor, disappointed, dispirited disciples, how unenviable must have been their feelings! Where did they hide themselves during this sad interval? Humanity, before hopeful and encouraged, was now in despair. Dark was the night that now brooded over the world. But after the darkness comes the light; after the night appears the morning. Wait, child of humanity, wait! All is not ill that seems to be so.

11. *The grave's victim.*

Never did the grave hold a more noble prisoner.

It had held kings, and princes, and prophets, and rich men, and wise men, and noble men, before; but it never before held the Son of God. It seemed a great triumph for the grave. Death had in its custody the Lord of life himself. Within his portals lay the conqueror of death. It was the victor admitted within the citadel. It was a stronger than Samson, bound, indeed, for a time with withes, but possessed still of all his strength. He came into the courts of death, that he might the more effectually conquer death. He entered within the grave in order the more thoroughly to burst open its doors, and break down its walls. Death could not hold him. In the effort to hold and overcome him, death was itself overcome.

12. *The final triumph.*

The last portion of the Passion History leaves Jesus in the grave; but we pass a step beyond, and behold his glorious resurrection. He burst the bars of death. He wrested the victory from the grave. He rose triumphant over death and hell. His resurrection is the culmination of his glorious history. It is of the highest significance for us. It authenticated his work. It established his Messiahship. It proved his divinity. It took away the power and fear of death. It gives us other ideas altogether of the nature of dying. It opens our view through the portals of the grave. It revealed the renewed resurrection life. It proved that the dead can rise and live. It gives hope in our own death, and comfort in the death of our friends. It teaches, in brief, that Jesus Christ is the Son of God, and the Saviour of men;

that he has atoned for our sins, and provided for our justification; and that the believer may live and die in the comfortable hope of life and immortality beyond the grave. These are most vital points in the Christian system of religion. These are essential to our peace with God, and our hope of heaven. They are most wonderful things, and full of most precious consolation for believing hearts.

Beloved, with this evening's service we close this series of Passion Services. The preparation of these discourses, has been to me a most pleasant parochial duty. The examination of the various points in this most wonderful and affecting history, as they have presented themselves, has been at the same time very profitable to my own heart. I hope they have not been uninteresting or unprofitable to those dear Christian friends who have accompanied me in these meditations. The one prominent object which I have kept in view, was our preparation for the Holy Communion. Devout meditation on the sufferings of our Lord Jesus Christ, is, of all things, best adapted to soften the heart, awaken its love for the Saviour, and bring it into a state in harmony with the spirit of the Lord's Supper. May these meditations aid in making our communion to-morrow, tender, profitable, and delightful!

The Prayer.

O Jesus Christ, our dear Lord and Saviour, we draw nigh to Thee to-day, in holy Sabbath stillness, and earnestly beg for Thy grace. This holy Lenten season is ended, and we have followed Thee with sorrowing hearts, along Thy entire dolorous way from

Gethsemane to Golgotha, where Thou didst bow Thy sacred head and die. Now, Lord, grant us poor sinners Thy heavenly grace, that we may at all times acknowledge our great guilt and sinful deservings, that brought upon Thee such cruel sufferings, and such a bitter death. O grant us Thy gracious help, that by the power of Thy death, we may overcome sin, and live wholly to Thee. O Lord Jesus, Thou dost rest well in the grave; but the holy morn approaches when Thou wilt burst the bars of death, and rise triumphant from the tomb. So, let us also rest in peace in the silent grave, until the glorious resurrection morning, when Thou, who art the first-born from the dead, shalt come with the sound of the trumpet, and Thy holy angels with Thee. Then, O Lord Jesus, call us too to life, that we may enjoy the blessed fruits of the shedding of Thy blood, and of Thy most precious death and burial; and reign with Thee in glory and blessedness forever. *Amen.*

O Thou blessed Lord Jesus, we give Thee praise and thanksgiving, that having passed through death and the grave to Thy glory, Thou hast also called us into Thy holy kingdom, and hast appointed us heirs with Thee, of Thy everlasting inheritance. With hearts full of gladness, and with joyful lips, do we praise Thee for Thy power and great glory. We are greatly comforted in all our tribulations and necessities, for Thou, as our sovereign Lord and gracious King, art strong to keep, and all-powerful to deliver us. In our last hour we will not despair, for Thou dost call Thine own from death, and out of the grave, to eternal life, and leadest them into Thy eternal

kingdom of glory. We pray Thee, O Thou King of glory, extend more and more the borders of Thy heavenly kingdom, even unto the ends of the earth, and bring in the heathen that are yet far from Thee, that they too, with us, may bow the knee to Thee. Pour out upon our blessed Christianity the constant dew of Thy grace, that as Thou dost reign over us as our gracious Sovereign, Thou wilt multiply ever more and more among us the triumphs of Thy grace and mercy. Wilt Thou, as the rightful Ruler of the whole world, so govern the kings, and princes, and powers of the earth, that bowing before Thee in the true faith, they may acknowledge Thy right to their homage and faithful service? Be with us, also, O Lord Jesus, as the Lord and Master of all our families, dwell among us in the spirit of love and devotion, rule in all our hearts by Thy grace, sanctify our minds and hallow our affections, and grant us Thy Holy Spirit, that we may ever live before Thee as Thy faithful disciples, and the true members of Thy heavenly kingdom. Be our comforter in all our tribulations, our guide through this vale of sorrow, and in the end, bring us, through death and the grave, into Thy everlasting rest, through Thee, who didst lie down in the tomb and rise again for us, Jesus Christ our Lord. *Amen.*

THOUGHTS FOR THE LORD'S TABLE.

No. I.

The Self-Examination—"Lord, is it I?"

MATT. xxvi : 21, 22. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

We are about to partake of the same holy communion which Jesus instituted, as he and his disciples were eating the passover here referred to. It was a startling announcement from his lips, as he and they were at the same table, and in social intimacy were eating together. Could it be that one of these twelve would betray him? Could any one of that little company betray his Lord? Could any one be a traitor, whose lips ate of the bread and drank of the cup that Jesus gave him? There was such an one. Jesus saw the hidden heart, although none with him at the table saw it. And what does he see in us to-day? We, too, are here to eat and drink with him. We profess love and friendship for Jesus. Will we always love him? Will we be his friends forever? Or will we, too, betray the Lord? Will we eat and drink at his table, and then go away, and by our sins, betray him? Some do so; will any of us do so? Shall we

crucify afresh the dear Saviour, whose crucifixion on the cross we sacramentally commemorate here to-day? With the kiss of friendship between our lips and his, will we betray him? These questions, the solemn declaration of Jesus to his disciples gives us occasion to ask ourselves when about to eat of the same communion which he then instituted.

"And they were exceeding sorrowful." Well they might be. It was an announcement that was well adapted to cause them distress. It was a horrible crime. Could any heart be so vile? Could there be one in that little company capable of doing such a deed? Could one with the smile of friendship on his lips, be so deceitful? The mere suspicion that any one of them could be guilty of such a crime, was a most distressing imputation. The words of Jesus must have stunned them like a clap of thunder over their heads. In holy horror they must have lifted their hands, and been for a time shocked to speechlessness.

But when they did recover their minds to speak what were the words they uttered? "Lord, is it I?" Every one began to say unto him, "Lord, is it I?" All except Judas were conscious of no such intention; but knowing how weak and feeble even a holy, regenerated nature is, they, with humble hearts and tearful eyes, asked, "Lord, is it I?" Can I be so weak as to fall by temptation into such a sin? Can any circumstances occur that will lead me so far to forget myself and my duty to my Lord? Can I ever lose the warm love which I now feel to Jesus, and dishonor and betray him? Lord, who searchest the

heart, and knowest my present pure intention, is it I who can possibly do this thing?

Shall not we, too, ask ourselves this question to-day? We intend no such thing. If we know our own hearts, we do really and sincerely love Christ. We wish in all things to honor him and do his will. But we know, too, our weakness. We know also that temptations are all around us. In humility and self-distrust we, too, may ask, "Lord, is it I?" Shall I go away from the communion table and forget that I communed? Shall I bear away with me nothing of the spirit of my Lord? Shall I in my temper and character be unlike him whose communion I have enjoyed? Shall I go away with less piety than I possessed when I came? Shall I become lukewarm in God's service, and negligent of my Christian duties? Shall I suffer grace to die in my heart, and my interest in holy things to decline? Shall I entertain in my heart feelings and sentiments towards others in conflict with the gentleness and love of the Gospel? Shall my lips with which I communed utter words of strife and blasphemy, and thus wound my Lord in the house of his friends? Shall I even do worse than this, and fall into gross sin, and thus bring reproach upon him who died for me? "Lord, is it I?" With a trembling heart I would, like the disciples, ask the Lord at his table, Lord, is it I that could do this?

But for our assurance and comfort we may recall the fact that, except in the case of Judas, it was not they. Though sorely tempted they did not betray the Lord. Peter in momentary forgetfulness denied him, but did not betray him. The Lord helped them. The grace they received at their first communion

strengthened them. They remained faithful. So, too, will we. The very question was a benefit to them, and it will also benefit us. It made them humble. They trusted not in their own strength but in God's. So also should we. By his grace we are held up. In his strength we are strong. Let us come leaning on his arm. It is no disqualification for the communion when we feel our weakness and distrust ourselves. A very acceptable communicant may ask, "Lord, is it I?" Indeed, none are more acceptable than they. They lean all the more strongly on God's arm, and make his grace their refuge. Let every devout communicant, therefore, ask, "Lord, is it I?" No! it is not you. He that trembles at God's word will not betray him. He that distrusts himself will not deny his Lord. He that leans on the arm of Jehovah, and not on his own, will always be safe, both at the Lord's Table and everywhere else.

THOUGHTS FOR THE LORD'S TABLE.

No. II.

The Meditation—"For the Remission of Sins."

When instituting the Lord's Supper Jesus said concerning it, "This is my blood of the New Testament which is shed for you, and for many for the remission of sins." These are for us sinners most precious words. They reveal a way of pardon for sin, and salvation from its curse. They tell of a Saviour. They proclaim an atonement for sin by the sacrifice of a sin offering, by which the full and free forgiveness of sin is secured to us. They make known to us a salvation purchased for us by the shedding of the blood of Jesus. We have in them the whole Gospel. They tell us of sin, and salvation from sin; salvation from sin by the remission of sin; remission of sin by the shedding of Jesus' blood; the shedding of his blood constituting a testament or divine promise founded on the expiation made by that blood; and the sacrament conveying to us the benefits of that testament, and assuring us thereof. See how beautifully the several steps succeed each other by which God's grace in the Gospel is made known to man. It is a wonderful system of love and mercy. In the Lord's Supper we have an epitome of the whole Gospel. In those precious words we have a

secure foundation of hope on which our souls can rest in peace. "Given and shed for you and for many for the remission of sins."

But there is here not merely the general announcement of the doctrine of atonement for sin, but there is also the specific application to each believing communicant of the benefits of that atonement in the connection of these words with the institution of the Lord's Supper. It was not without direct design that our Lord said, "Take and drink all ye of it; this cup is my blood of the New Testament which is shed for you for the remission of sins." He here directly tells us that that which we drink at the Lord's Table is his blood shed for the remission of sins. By drinking it, therefore, we receive from him the sacramental pledge of the remission of sins, which the shedding of that blood effected for us. Sacraments are not institutions by which we give anything to God; but they are means through which he gives something to us. Therein God gives grace to us. The Lord's Supper is a divinely appointed channel through which his blessings flow to the devout recipient. The chief of those blessings is the remission of sins. The remission of sins is therein offered, and to the believing communicant it is conveyed. Of the remission of sin it is to him the token and seal. This is most distinctly declared: "Take, drink, this is my blood, given and shed for you, for the remission of sins." To the true and humble believer in Jesus the Lord's Supper is the visible pledge and assurance, taken into the hand, and received into the mouth, of the remission of sins. Well has Luther said in our Small Catechism, of this declaration of the Saviour, when an-

swering the question, "What benefits are derived from such eating and drinking?" "They are pointed out in those words of the institution, 'given and shed for you for the remission of sins,' namely, through these words, the remission of sins, life and salvation are granted unto us in the sacrament. For where there is remission of sins, there life and salvation are also." He proceeds to another question, "How can the bodily eating and drinking produce such great effects?" And he answers: "The eating and the drinking, indeed, do not produce them, but the words which stand here, namely, 'given and shed for you for the remission of sins,' which words, besides the bodily eating and drinking, are the chief things in the sacrament; and he who believes these words has that which they declare, namely, the remission of sins." Such are the almost inspired words of one of the holiest and most eminent of God's servants, and they are a correct deduction from the words of the Lord himself. God, in this holy sacrament, gives to the humble, contrite, believing soul, his own divine assurance and pledge, token and seal, of the forgiveness of sins.

Beloved, shall not you and I so regard this blessed sacrament in our approach to it to-day? We are sinners. We believe, yet we are sinners still. We need the forgiveness of sin. We daily need it. Our best services of God are imperfect services, and we daily need God's mercy. If he were not gracious and merciful we must of necessity perish. As Christians, we have not attained beyond the need of the forgiveness of sins. No, we humbly lie at the footstool of mercy, and feel that our only safe place is at the foot

of the cross. And we come to the Holy Communion, not because we do not need forgiveness, but for the very opposite reason, viz., because we do need it. We might well say with Peter, "Depart from me, for I am a sinful man, O Lord!" but because we are sinful men we need, most of all, that the Lord should not depart from us with his grace and mercy. We are attracted to the Lord's Supper by the remission of sins which it offers. There is mercy for us in it, and therefore we come to it. Its holiness might well repel us from it, for we feel that we are unholy; but the grace and mercy which it offers invite and draw us to it; for we feel so deeply that we need them, and cannot be saved without them, that we dare not remain away. As in it God gives us his sacramental seal and pledge for the remission of all our sins, we would come to it as humble penitents, devoutly believing in Jesus, confessing our sins, trusting in his mercy, pleading for forgiveness, renewing our covenant, seeking grace and strength for new obedience, and enjoying the comfort and peace which the mercy of God in Jesus Christ our Lord gives to our souls. Shall not this be the spirit and the purpose of our communing to-day? Shall we not come feeling the great need of the remission of sins, and desiring from the Lord himself some gracious and comfortable assurance of it? Let us take the Lord's Supper as the Lord's pledge of the great blessing which is in it, for which he shed his blood, which this sacrament was intended especially to communicate, and which we most of all need, viz., the remission of sins. Blessed words!—"Given and shed for you for the remission of sins."

THOUGHTS FOR THE LORD'S TABLE.

No. III.

The approach.—"*Wherewith shall I come before the Lord?*"

"*Before the Lord!*" How solemn, and even awful, is the thought! How shall a sinner stand before the Lord? Is He here in the majesty and terror of an indignant sovereign whose laws I have transgressed, and who calls to me in anger, "Prepare to meet thy God?" Is the table a throne, Christ in the sacrament, my judge, the chancel the culprit's bar, and am I summoned to hear the dreadful sentence of deserved condemnation, "Depart, ye cursed?" Oh no! Far otherwise. "We are come, not unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest. . . . But we are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel's." We need not hesitate, therefore, for it is the voice of a friend, and not that of an enemy, that bids

us come. It is not to receive condemnation, but salvation, that we are invited. How strange that it should be so! And yet how blessed that it is so!

Lord, at thy table I behold
The wonders of thy grace;
But most of all admire that I
Should find a welcome place.

I that am all defiled with sin;
A rebel to my God:
I that have crucified his Son,
And trampled on his blood.

What strange, surprising grace is this,
That such a soul has room;
My Saviour takes me by the hand,
And kindly bids me come!

But "*wherewith* shall I come before the Lord?" I will come *with an empty hand*—a hand emptied of everything else, that it may fill itself with Christ. "Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" Such sacrifice and offering he has not desired, but one great and all-sufficient sacrifice he has provided, by which the sins of mankind have been atoned for, and on which their hopes of salvation can securely rest. I will, therefore, let fall from my hand all that magnificent pile of worth and merit that I had built up. I will let fall the tithes of mint, and cummin, and anise by which I had vainly hoped to propitiate

God's favor. I will even forbear to bring any of the more imposing offerings of the Mosaic ritual. With a bare and empty hand I will lay hold upon and appropriate Christ's righteousness as the only hope set before me.

My faith would lay her hand
On that dear head of thine;
While like a penitent I stand,
And there confess my sin.

I would unclothe myself of the polluted garment of my own righteousness in which I had prided myself so much, and I will put on the spotless robe of Christ's righteousness as the festal garment in which to appear at this feast, which he has provided for me. I would lay aside my own filthy rags, which served no other purpose than to expose my nakedness, and make known my shame, and I will put on in their stead the garments that have been washed and purified in a Saviour's blood. I will come empty, self-renouncing, and naked, so that I may fill myself with Christ, wash away my sins in his blood, and be clothed with his spotless righteousness.

But whilst I come with an empty hand, I will endeavor to come *with a full heart.* How can I do otherwise than come with a heart full of gratitude, and joy, and love for the dear Redeemer, whose dying love I commemorate at his table? How did his tender heart break with the love it bore for me, and gushed forth not only floods of tears, as he wept over my woe, but streams of blood as he died for my sins on the cross! And shall my cold heart experience

no feeling, and manifest no sympathy? Cold as the ice of the Polar Sea, and hard as the nether millstone must be the heart that can look on a suffering, bleeding, groaning, dying Saviour, and pass unfeelingly by on the other side. As I go to the Communion Table, where I am brought into the most intimate union with his broken body, and his shed blood, let me so meditate upon the unspeakable mercy that produced such a strange sacrifice, until my soul is lost in wonder, and my heart is melted into tenderness and love. In such a tender and delightful frame of mind would I appear at his altar. I would remember that I am a guest at a table, where Christ, my loving Saviour, presides; where his gracious presence is enjoyed; where the most surprising tokens of his good-will are before me; and where the whole atmosphere that surrounds me is fragrant with holiness and heaven. I would have my heart beat in unison with the affectionate spirit of this feast of love, so that I may fervently love him who first loved me.

I ask myself again the question, "Wherewith shall I come before the Lord?" and I answer, I will come in company with my fellow-communicants, and *in affectionate fellowship with them.* The Lord's Supper is a communion of Christians with each other. It is a delightful reunion of children of the same family around their Father's board, in their elder brother's house. They have the same Father, the same Saviour, the same faith, the same hope, the same name. They appear together at the same table, eat of the same bread, drink of the same cup, and come into communion with the same broken body and shed

blood. They are alike sinners, having the same need of a Saviour, are supported by the same grace, animated by the same joys, distressed by the same fears, walk in the same road, and look to the same heaven as their final home and blissful resting-place. Oh, then, let me come with my fellow-communicants as a happy band of Christian brethren and sisters, drawn together with the holiest and tenderest ties of affection and love. Let the feeling by which we are animated toward each other be the sincerest kindness and good-will, and let not the smallest cloud obscure for a moment the peaceful sunshine that glows in our breasts. If any alienations had existed before, they must all be forgotten and forgiven, and all "bitterness, and wrath, and anger, and clamor, and evil-speaking, must be put away from us, with all malice, and we must be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us." Our souls must be so affected with the contemplation of the wonderful love of God in sending his own Son to die for us whose offences against him have been so numerous and so aggravated, that the comparatively trivial offences that our fellow-men have committed against us shall seem too insignificant to remember, or to cause a moment's disturbance of our peace. The fire of heavenly love that burns on this altar should kindle a corresponding emotion in our breasts, so that our hearts shall glow with warm affection toward each other. In this spirit, and in no other, will I come before the Lord. Whilst I would love God with all my heart, soul, and strength, I would also love my neighbor as myself. We will eat and drink together as brethren. We will

share each other's joys, and sympathize with each other's sorrows. The peace of God shall dwell in our hearts, and the banner that waves over us shall be love.

Once more the question occurs, "Wherewith shall I come before the Lord?" and the heart answers, I will come with the deliberate purpose in reliance on his grace, *never to stray away from him again.* The tender and pure spirit that throws its influence over us at the communion table, should accompany us through life. It should produce in us such a hatred to sin, and such a love for holiness, as to enable us to be better Christians after, than we were before, our communion. The affecting view which we have of Jesus at his table, as suffering and dying for our sins, should awaken in us such a loathing for sin, as to cause us to forsake it utterly. The joy which we derive from fellowship with the Saviour should destroy within us all relish for fellowship with sin, and the sanctifying influence of this holy ordinance should elevate us above all inclination to do wrong. Whilst kneeling at his table, we should form the most solemn determination ever hereafter "to do justly, to love mercy, and to walk humbly with God." And the strength which we derive from this holy sacrament will enable us to carry this resolution into effect.

I will come to stay. It is "so good to be here," that I would fain remain always.

Father, my soul would here abide;
But if my feet must hence depart,
Still keep me, Father, near thy side,
Still keep thy dwelling in my heart.

If I cannot remain at the table, I can still stay "before the Lord." I will not depart from Him. My partaking of the Lord's Supper shall make me a better Christian. I desire to take away with me from the Lord's Table such rich blessings and large supplies of grace, that never again shall faith fail, devotion languish, love decay, or any other Christian grace decline, in my heart. I would be the Lord's forever. I have often wandered, but I fervently pray that, as I now go to this holy communion in the strength of the Lord God, I may, by the strength which He there will give me, be aided to remain a faithful Christian until He shall call me to the higher communion which He has prepared for me in His everlasting kingdom.

The Prayer.

O Lord Jesus Christ, we thank Thee, that out of great love for Thy Church on earth, Thou hast ordained a holy Sacrament, in which Thou dost give us Thy body to eat, and Thy blood to drink, for the strengthening of our faith, and for the spiritual comfort of our hearts. What shall we render unto Thee for this Thy grace that Thou hast deemed Thy Church worthy of such precious gifts? In the holy Sacrament of Baptism, when we yet lay in our mothers' arms, Thou didst receive us as Thy children by the washing of regeneration, and didst incorporate us into Thy body; and now, in the Sacrament of the Lord's Supper, Thou dost nourish our souls with divine food, that thereby we may be more closely united with Thee; be strengthened in all holy desires; have more of Thy pure and holy mind; and be, and remain, in

body, soul, and spirit, Thine forever. Gracious art Thou, O Lord, who hast bestowed upon us these Thy unspeakable mercies. Grant us Thy help that we may, at all times, be prepared, in true faith, to receive Thee in this holy Sacrament, who wilt Thyself take up Thy abode with us; and give us grace that, as living branches in Thee, the true vine, we may ever bring forth the fruits of holiness to Thy eternal glory. *Amen.*

O dear Lord Jesus Christ, who hast prepared for me this Holy Table, and dost graciously invite me to partake of the blessed Sacrament of Thy body and blood, grant me a truly believing heart and mind, that I may wholly trust in Thy bloody sacrifice on the cross for the forgiveness of my sins; that I may look to Thee alone, as my sin offering slain for me, for mercy and healing; and that I may hope for salvation in the final hour, only for the sake of the atonement and satisfaction which Thou didst make for me by Thy obedience unto death, as my substitute and surety, when Thou didst offer up Thy life to save me, through the same Jesus Christ my Lord. *Amen.*

O Lord, who art of purer eyes than to behold iniquity, look into my heart and cast out all impure thoughts and fleshly desires, and give me Thy own pure and heavenly mind, so that, coming to this holy Sacrament, I may partake of the same with such affections as are fitting and right, to the honor and glory of Thy holy name, through Jesus Christ my Lord. *Amen.*

O Almighty God, who didst out of great love for

us, poor miserable sinners, send Thy dear Son to die for us on the cross, give us grace that, with true faith in his blood, and with sincere love for his person, we may eat of this bread, and drink of this cup, in remembrance of the great love wherewith He hath loved us, who is our blessed Saviour, Jesus Christ our Lord. *Amen.*

O dear Lord Jesus Christ, we come to Thy Holy Communion, not because we are worthy, but feeling and confessing our utter unworthiness to be admitted to a place at Thy Table, and begging Thee to accept and bless us for the sake alone of Thy great grace and mercy, who art our only Redeemer and Saviour, Jesus Christ our Lord. *Amen.*

O God, we pray Thee fill our hearts with the spirit of true devotion, that, not with our lips only, but with our hearts especially, we may approach Thy Table and partake of Thy Holy Communion, through Jesus Christ our Lord. *Amen.*

O God, who perceivest the weakness of our faith, and the frailty of our nature, and dost know how often we have failed to carry out the good purposes which our awakened consciences have caused to be formed within us, grant us grace that we may receive from Thy Holy Communion such spiritual strength that we may be effectually assisted thereby to remain faithful in all holy living to the end, through our Lord Jesus Christ. *Amen.*

O Lord Jesus Christ, who didst give to Thy true

believers the new commandment, that they love one another, and didst declare that by the love which they bear to each other shall all men know them to be Thy disciples, grant us, we beseech Thee, Thy Holy Spirit, that we may come to Thy Holy Communion with such tender love and sincere good will as shall fulfil Thy law, show forth the spirit of Thy true disciples, and be suitable to the worthy partaking of the Holy Supper, at which we, being many, are one bread and one body in Thee who art the ever living Head, Jesus Christ our Lord. *Amen.*

O God, who dost freely forgive our great and manifold sins, when we, in sincere sorrow, do ask Thee, we beseech Thee grant us grace that we may patiently bear with the errors and offences which our fellowmen may commit against us, and be ready at all times to be reconciled to our brother who offends us, and forgive even as we hope to be forgiven, for the sake of Jesus Christ our Lord. *Amen.*

O Lord Jesus Christ, who dost pronounce them to be blessed who hunger and thirst after righteousness, and dost promise that they shall be filled, we beseech Thee awaken in our souls a true hunger and thirst after Thy righteousness and grace, and mercifully fill us at Thy Holy Table with the true bread from heaven, that, eating Thy flesh and drinking Thy blood, Thou mayest dwell in us, and we in Thee, and that in the hour of death we may not die, but have everlasting life, through Thee, who, with the Father and the Holy Ghost, one God, livest forever and ever. *Amen.*

BT 430

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: July 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS
0 014 227 773 6